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The Living Church

VOL. LII MILWAUKEE, WISCONSIN.—APRIL 17, 1915 NO. 24

NEW YORK 11 WEST 45th STREET ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee ✠ 19 SOUTH LA SALLE ST. CHICAGO

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Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: 11 West Forty-fifth Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, $2.50 per year in advance. To the Clergy, $2.00 per year. Postage on foreign subscriptions $1.00 per year.

CANADA: Subscription price (Clerical and Lay), $2.50 per year in advance.

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ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, $1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2⅜ inches. Pages, 480 lines total.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

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THE BATTLES OF PEACE

THERE ARE difficulties and dangers before our nation to-day just as great as any our forefathers faced. To meet and conquer them requires all the moral brawn and muscle this nation can muster. There are the problems of corruption in business and politics; the terrible scourges of intemperance and the drug habit, and the social evil, deadly to soul and body alike; there are the problems of moral education, of marriage and divorce, of the treatment of dependents—prisoners, defectives, paupers, etc. Any one of these left unconquered would devastate our country as no war could.—*Rev. N. T. Houser.*

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[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LII MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 17, 1915 NO. 24

EDITORIALS AND COMMENTS

Peace Programmes

TOO little attention has been given by the press generally to the conference held recently in Chicago which resulted in the creation of the National Peace Federation; too little, not because that conference was able to discover a quick and certain road from war to peace, nor yet because the conclusions reached were beyond criticism, but because a series of definite propositions was set forth, for which "a nation-wide discussion" was invited. Accepting the invitation, we shall contribute our part to that discussion.

The following "Platform" was adopted:

"THE PLATFORM.

"This convention believes that the following principles must find acceptance among peoples and governments to insure the future peace of the world, and to this end it recommends a nation-wide discussion of them:

"1. Foreign policies of nations should not be aimed at creating alliances for the purpose of maintaining the 'balance of power,' but should be directed to the establishment of a 'concert of nations,' with—

"(a) An international court or courts for the settlement of all disputes between nations;

"(b) An international congress, with legislative and administrative powers over international affairs, and with permanent committees in place of present secret diplomacy;

"(c) An international police force;

"(d) The embodiment in international law of the principle of non-intercourse as the sanction and enforcement of international obligations.

"2. The gradual reduction and final abolition of national armaments should be accomplished upon the adoption of this peace programme by a sufficient number of nations, or by nations of sufficient power to ensure protection to those disarmed. Such reduction should be graduated in each nation according to the degree of disarmament effected in other nations, and should be progressive until complete abolition is finally attained.

"3. The manufacture of armaments for private profit should be prohibited, and the export of munitions of war from one country to another should be directly under governmental control.

"4. The protection of private property at sea, of neutral commerce and of communications should be secured by the neutralization of the seas and of such maritime trade routes as the Dardanelles, the Panama and Suez Canals.

"5. National and international action should be aimed at the removal of inequitable trade barriers and other more fundamental economic causes of war.

"6. The democracies of the world should be extended and reinforced by general application of the principles of self-government and of universal adult suffrage.

"7. No province should be transferred from one government to another without the consent of the population of such province.

"8. No treaty, alliance, or other arrangement should be entered upon by any nation, unless ratified by the representatives of the people; treaties for securing delay before commencing hostilities and adequate machinery for insuring democratic control of foreign policies should be created."

The following memorial to the United States government was adopted:

"This national convention of men and women of the United States, assembled in Chicago under the auspices of the Emergency Peace Federation, recognizes the wisdom of the attitude of neutrality toward the European war, so carefully maintained by the President of the United States; but believes that the time has now come for an extension of the principle of neutrality by a conference of neutral nations called to consider the existing international situation.

"The organization of modern society has made nations so interdependent that it is no longer possible for two nations to wage war without imposing suffering on all the nations and outraging the universal sense of humanity. No nation can declare war upon another nation without thereby in some measure declaring war upon all other nations.

"We therefore respectfully urge that the government of the United States shall immediately call a conference of the neutral nations of the world. Such a conference should mediate, with armistice if possible, without armistice if necessary, but in such a way as not to endanger the neutrality of the neutral nations; it should constitute a voluntary court of continuous mediation, at least as long as the war should last; it should invite suggestions of settlement from each of the warring nations and submit to all of them simultaneously reasonable proposals, based upon the principles:

"1. That peace must not mean humiliation to any nation;

"2. That it must not involve compromise which might result in a renewal of the war.

"Such a conference should exert every possible effort to prevent any of the neutral nations from becoming involved in the present war."

And the following resolution protesting against increased preparation for war was adopted:

"WHEREAS, The experience of Europe has demonstrated that increased armaments and 'preparedness' for war cannot give national security, but leads logically and inevitably to war,

"*Resolved*, That this conference protest against the present untimely agitation in our country for increased preparation for war, which increase would be viewed in certain quarters as a menace, and would tend to forfeit that confidence which is our highest credential for peaceful offices and mediation."

[For the text of these pronouncements we are indebted to the *Survey*.]

CONSIDERING first the several propositions set forth in the platform, it is quite probable that hardly one of them will be accepted precisely as it stands; and yet each of them is well adapted to become the basis for discussion.

The difficulty with the several propositions summed up in the first paragraph is that the net result of the adoption of these suggestions would be so large a diminution of the autonomy of each of the nations that freedom would almost be forfeited. In other words, the ultimate power in the world would be a body made up of representatives of all the nations. The limitation of such a system is that with the greatly differing degrees of advance in civilization, different ideals, different characteristics, the nations that stand for the higher ideals in civilization would forfeit very much in order that a dull average might be struck. It seems inevitable that the United States at least could not accept such a platform, and it could hardly be ten-

dered to the nations of Europe when it would be deemed impossible for ourselves. American ideals would not have been advanced at any stage of our history if our right to independent action on any subject whatever had been limited by European—much more by a world-wide—body of any sort. Nations must be permitted to work out their own ideals.

But the thought with which this first plank opens is one upon which sufficient stress has not been laid. An ultimate cause for the present war, for which all the powers alike are to blame, is to be found in their willingness to divide between a "Triple Alliance" and a "Triple Entente." To divide into two opposing, if not belligerent factors, as the powers have done for many years, was to invite war. Far-seeing statesmen saw it long ago, and it has frequently been pointed out. The nations did not care to recede from that policy. There is no more reason, for instance, why Great Britain and France should be in alliance than why Great Britain and Germany should be; and there is much more reason for an Anglo-German alliance than for an Anglo-Russian understanding. The division of the powers into two groups has been a wholly arbitrary one. Neither by their history, their religion, their government, nor their ideals, is there any community of interest between the three powers that have historically been associated in the one group differing from that of the three in the other. If the policy both within the Alliance and within the Entente, or, indeed, within either one of these alone, had been that of combining the Triple Alliance with the Triple Entente in a general understanding between the six great powers of Europe, this war would probably have been averted, and the dangerous system of assuming two opposite parties as between the powers would have been eliminated. Thus all the powers alike are blamable for permitting this twofold system to arise.

But it does not follow that the creation of an international congress in addition to an international court and an international police force would be of avail. Until races and nations have greater homogeneity than they have at the present day, it would seem improbable, if not impossible, that such a congress could be even useful.

The second plank is, indeed, an admirable one. It was suggested by the Czar of Russia a number of years ago, and found little grace in the eyes of the other powers. Reduction of armaments, however, would be an effect rather than a cause of peace, precisely as in the past it has been the result rather than the cause of the military sentiment. A great deal that is superficial is being said at the present time in regard to the effect of military armament. The resolution which concludes the quotation from the pronouncements of the National Peace Federation printed above may well be considered in connection with this proposed plank. Agitation in this country "for increased preparation for war" is being made at the present time because the glaring lack in each arm of our military branch is made conspicuous now as it never has been before.

The principle that if a nation desires peace it will certainly have peace, is disproven at our very doors by the conditions now prevailing in Mexico. The most rigid pacificist in this country must certainly see that it may easily, and perhaps speedily, become our duty to intervene in Mexico, perhaps by force, for the sake of humanity, and especially for the protection of foreigners in Mexico. To bid Americans in that land "come home" is by no means to solve the problem, and the other powers are not apt to follow our precedent. This is only an illustration. If even the possibility of the necessity for intervention may be seen, it becomes obvious that the United States must at all times be prepared not only for peace, but for war. To say that such preparation involves the military spirit or that it engenders war is wholly beside the mark. Duty, and not militarism, may easily be the impelling force which would send a nation into war, and that notwithstanding the fact that history frequently shows that militarism rather than duty may likewise be an impelling force.

Mexico in its present condition is an eloquent disproval of the belief that, at this stage of history, moral suasion is a sufficient substitute for national force. In Europe England and Belgium at least would testify strongly to the same conviction. No, THE LIVING CHURCH yields to no one in its desire for perpetual peace and in its horror of war; but though, we are confident, this is the sentiment of the nation generally, it does not follow that duty may not sometime call the American people to arms.

Nor is this inconsistent with the teaching of our Lord. He taught that if one be smitten on one cheek, he should turn the other to the smiter. But suppose a third person be smitten; what is the duty of the bystander? Does Christianity repeal the duty of the strong to protect the weak? A nation is not a single being. It has no selfish life of its own. Its first duty is to protect its own people; and that is an unselfish duty, the protection of the weak by the strong. Its secondary duty is to promote the welfare of other people wherever it can. It is by no means certain that this very day the American people are not sinning the sin of selfishness in refusing to protect the weak in Mexico. This, we hasten to say, is not the expression of a desire for intervention, which we abhor; but it is a recognition of a duty which rests upon nations and of which the United States cannot divest itself. If the duty of forcible intervention, whether in Mexico or elsewhere, may sometime come, if there be a duty upon the government to protect its citizens from aggression at home or abroad, then it is both selfish and unreasonable for this nation not to be constantly prepared, by efficiency in its army and navy, for such eventualities. True, the military force might be used improperly; so might every other force in this world.

Thus, disarmament, important as it is on an international scale, can never come within the range of practical affairs except by agreement of all the powers alike. And even then the question of whether all the powers could be trusted to keep their pledged word would still remain. So in a platform of the nature of that we are considering, disarmament must assume a subordinate position. In our judgment its importance, in the interest of peace, has been greatly over-stated. But still it is important.

The third proposition, government manufacture of armaments in place of private manufacture, would tend to multiply the Krupps and the armament factories throughout the world on an enormous scale. Every nation, even the smallest, would forthwith be obliged to erect its own "plant." And with every government officially and energetically engaged in manufacturing machines of destruction, militarism would be increased rather than restricted. With each of the Balkan nations forced to maintain its own plant for the manufacture of armaments, does anyone suppose peace would be promoted? The third plank in the platform is, in our judgment, provocative rather of war than of peace.

Little need be said of the succeeding propositions until we come to the seventh. The barter of groups of people, regardless of their will, has always been one of the most serious causes of war. In the present contest, Austria had already absorbed Bosnia and Herzegovina. If Serbian patriots carried on an anti-Austrian propaganda in the fear that Serbia would suffer a like fate, it is not strange. There was no more reason to suppose that Serbian independence was safe than there had been previously to assume the same of Bosnia. The long continued pulling and hauling of Alsace and Lorraine now toward France, now toward Germany, which has proceeded through the centuries; the partition of Poland with no regard to the wishes of its people, the history of the Balkan nations and of the Armenians, the history of Ireland, all attest that a dissatisfied people, differing racially from the governing body, is a source of weakness and not of strength to any nation. What is this but the realization of the proposition that "All government rests on the consent of the governed"? But this principle is not so easy to work out in practice as it would seem. It can hardly include the domination of unlettered peoples or those of a low order of civilization by nations of a higher order. It could not be so applied as to justify a right of secession to a part of a nation and thus violate the whole principle of sovereignty. Yet on right definitions of the relation of the strong to the weak, especially where racial differences are involved, does the possibility of permanent world-peace rest. This subject must be more carefully thought out by the world's statesmen. It involves the chiefest weakness in the world's history, the chiefest cause of wars. The principle that the nations must accept is that *a dissatisfied subject people is a source of weakness to any nation.* Annexation may frequently be a national peril; it is a national wrong if it be not consummated with the purpose of giving help to the weaker party.

WE HAVE BARELY touched upon these questions. The value of the "Platform" set forth by the Chicago conference would be wholly lost if it were enunciated as a tenable solution of the difficulty. Its hopefulness lies in its invitation to discussion of its several propositions.

The real difficulty in seeking peace in the present war is

that *the nations are fighting about nothing in particular.* There is hardly a proposition growing, for instance, out of the Sarajevo murders, in which they could not easily have reached agreement. Nobody wanted the murderers to go unpunished. There are no ante-bellum issues to be discussed. They are fighting because somebody started to fight. "Somebody" may honestly believe that he started because the other party was going to start, but in any event that is all that one can see to the present contest. But instead of simplifying the contest it makes it more difficult. If there were real issues involved, the neutral nations could seek to find a way to harmonize the differing views. Where there are none, there is nothing to harmonize. When the final treaty of peace comes, there will be nothing for it to determine, except the issues that have grown out of the war itself.

All of which does not suggest a free and easy way by which peace can be effected to-day.

That is because there is none; except the principle of love, each to the other.

CAN anyone read unmoved the story of destitution and suffering which Archdeacon Nies relates in this issue? And can anyone of those who have contributed to The Living Church War Relief Fund feel otherwise than that that contribution, however small it may have been, is among the most useful deeds that he ever performed?

Archdeacon Nies' Sad Story

Switzerland is the meeting place of the belligerent nations on neutral ground. Nowhere else are the problems of both sides so terribly in evidence as they are there. Nowhere else, perhaps, could so varied a story of pathos be told as that which comes to us from our correspondent. From the belligerent countries stories of victory and of progress are interspersed with the stories of horrors. There are no victories, from the Swiss plane of observation. There are only unspeakable horrors, whether one views the one side or the other.

And this is war!

We venture one comment. Archdeacon Nies writes, quite as a matter of course, of the "coöperation of English, Germans, Austrians, and French" with the American women's guild under his direction in Lausanne. Does not this speak volumes for his own tact and diplomacy? For when women of those four nations can sit quietly, side by side, and sew and otherwise work for the sufferers from the war, just because they are sufferers, there is obviously more tact and diplomacy at the head of the work than the diplomatic corps of the nations were able to supply a year ago, when diplomacy met its utter rout in a failure that was not magnificent. Diplomats of the world have been inclined to consider themselves rather superior to the missionary and ecclesiastical representatives at the world's capitals. These latter have now their revenge. Missions at their worst never came to quite the colossal failure that diplomacy has scored. And now, upon the failure of the diplomat, the priest and the missionary quietly continue their work, and at times—as in the case of Archdeacon Nies himself—as quietly pick up the work of diplomacy which the diplomats have thrown to the winds.

God bless the American Church workers at European centers! Never had we, as Churchmen, more reason to be proud of the way the Church has been able to fulfil her function in emergency, than now. Whether in Switzerland, in Italy, in Germany, or in France, our workers have risen splendidly to the occasion.

And God bless those good people at home who, through The Living Church Relief Fund and through other funds, have made it possible for the work to be done!

IT is a pleasure to find the receipts for The Living Church War Relief Fund pass the ten thousand dollar mark this week and keep up with sustained interest. To those churches that have apportioned some part of their Good Friday or Easter offerings to this fund we express sincere thanks. Perhaps nothing could better testify to the Resurrection spirit than this form of vicarious denial for the sake of those who are suffering.

War Relief Fund

A letter from the rector at Florence, Italy, the Rev. Henry R. Wadleigh, extends thanks for 2,000 francs received in three instalments from this fund through Archdeacon Nies, aggregating, in Italian money, lire 2,057.50 (about $400). Of this amount, he says:

"Eight hundred lire have been given to the Women's Relief Committee of the church for the purchase of materials for their work, chiefly hospital supplies and clothing for the wounded and destitute. These have been sent either to the American Red Cross Hospital at Pau, France, or to the Serbian government. Two hundred and fifty lire have been given to local charitable organizations, which are in serious financial straits. Upward of four hundred lire I have used for personal relief, the demands for which are exceedingly heavy. One hundred lire have been given to the earthquake sufferers.

"The outlook is not reassuring. Local poverty is increasing steadily and grievously. Industry is at a stand-still, in Italy, and the coming winter is likely to be still more difficult than that now past. How much assistance will be needed may only be answered in one way—all that we can get. There is no other fund at our disposal.

"Florence is a peculiar community. There are few industries, little wealth, and a large class of the extreme poor who, in the best of times, live very close to the line. They depend in very great part upon foreign visitors and tourists for their livelihood. These simply do not exist this year. The consequence is that Florence is probably suffering as much as any community outside the war zone. Moreover, the local charities are also largely dependent for funds upon foreign residents, who are much reduced in number and are generally in straitened circumstances. Our own people have given with notable generosity, especially to the church, which is still able to meet its obligations without recourse to outside help. But the charitable agencies through which our church has worked are in inevitable straits, while the demands from families and individuals in distress increase steadily.

"These are the conditions which seem to make legitimate demands upon our church, apart from the relief work more directly associated with the war. There are not yet many refugees. I should also note that these conditions will be aggravated should Italy enter the war, which may be the case at any moment.

"I send very hearty thanks for your interest and thoughtfulness. Our churches in Europe serve, I believe, a useful function. Their normal opportunities are now widened, but their scope is also inevitably handicapped by straitened resources and by the scarcity of travelers and residents."

The following are the acknowledgments for the week ending Monday, April 12th:

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Easter Offering, St. Thomas' Church, Terrace Park, Ohio	33.07
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St. Paul's Church, Grand Forks, N. D.	5.00
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Mrs. H. K. Hatfield, Boston	25.00
Good Friday Offering, Trinity Church, Thomaston, Conn.	5.00
A Churchwoman, Washington, D. C.	100.00
Church of the Ascension, Pittsburgh	5.77
Easter Offering, Grace Church, Galena, Ill.*	6.10
Miss M. E. Payne, Springfield, Mass.*	3.00
St. Mark's Church, Riverside, R. I.*	2.25
St. Ignatius' Church, New York*	100.00
Easter Offering, Pupils of St. Mary's School, Peekskill, N. Y.*	25.00
Woman's Guild, St. James' Church, Eureka, Springs, Ark.*	11.15
Good Friday Offering, Ch. of Good Shepherd, Binghamton, N. Y.*	5.35
"Easter Gift," New York †	50.00
L., Dorchester, Mass.†	5.00
Grace Church S. S., Ocala, Fla.‡	12.00
Easter Offering, Harcourt Parish, Gambier, Ohio ¶	5.00
Chancel Guild, Trinity Church, Geneva, N. Y.**	40.00
Total for the week	$ 529.65
Previously acknowledged	9,627.46
	$10,157.11

* For work among Belgians.
† For work in Paris.
‡ For Belgian children in Paris.
¶ For work at Nice.
** One-half for Paris, one-half for Rome.

ANSWERS TO CORRESPONDENTS

Enquirer.—It cannot be said that growing plants are really objectionable in the sanctuary, but they are almost inevitably in the way, and the vases on the gradine are so obviously the place for flowers, when used for their symbolism, that most authorities in ritual hold that they alone are appropriate.

E. T.—(1) Vigils are fasts in the English Church but are not of obligation in the American Church.—(2) The "kingdom of heaven" is, primarily, the Church; though many believe that through the Church it is intended to denote further a sanctified social order, based on the doing of the will of God on earth as it is done in heaven.—(3) "Rt. Rev." is the title of a Bishop; "Very Rev." of a Dean.—(4) All English Bishops are called "Lord Bishops."—(5) See a little leaflet, *The Mode of Baptism,* published by The Young Churchman Co., at 3 cts.—(6) Yes.—(7) Maundy Thursday has no vigil.

X. Y. Z.—(1) English Church services differ in character among themselves as do those of the American Church.—(2) The term Catholic Churchman implies one who seeks to realize and practise the whole of the

religion of the Church rather than to follow the narrower leading of a party.—(3) Catholic Churchmen are equally at home in ornate and in plain services—the only sort of Churchmen who are. Their general preference for a fairly ornate service is based on the fact that such has been the manner of rendering divine service through most of the period of the Christian ages and no good reason suggests a different practice now. But "ritual" does not constitute "Catholicity," nor the love of it a "Catholic Churchman."

C. F. W.—(1) The British Act of Settlement limiting the right of succession to the Crown to "Protestants" uses the term in the popular, negative sense of non-Roman. A Protestant, in England, is one who rejects the authority, spiritual and temporal, of the Pope; and the requirement was a necessary one, after the events of the reign of James II.—(2) There is a Rosary used in the Oriental Churches, differing somewhat from the Latin. The office of Benediction of the Blessed Sacraments is not used among them.—(3) The Old Catholics are Churchmen of the continent of Europe who have thrown off the Papal obedience and have purified the religious practices current among them. Their orders are valid.

THE MURDERED MAR ELI

BY THE REV. A. L. BYRON-CURTISS

I HAVE thought it might interest Churchmen at large to know that the Russian Orthodox Bishop, Mar Eli, who, the press despatches say, was recently hanged in Persia during the massacre of Christians by the Turkish troops, was in this country in the early nineties, and a student at St. Andrew's Divinity School in Syracuse in 1891-2, and at the General Theological Seminary in New York the following year. An interest in the Nestorian Christians of Kurdistan had been aroused by one of them, Abraham Yohannan, who graduated from the General Seminary in the class of 1890. Mar Eli, then Eligah Abraham, came to America the following year, and through the interest of the late Rev. Wm. R. Huntington went directly to Syracuse to take up study under the late Bishop Huntington. It fell to my lot to teach him English, and when I was doing post-graduate work at the General Seminary a year later I helped him in the language and in his studies.

When he was here he was in deacon's orders of the Nestorian Church, and Bishop-designate of an obscure diocese in the mountains of Kurdistan, he being a nephew of the then Bishop. The idea of his coming to America was to get in touch with American ways, and it was also the hope of some to arouse sufficient interest here to start a mission in the mountains of his country similar to the Archbishop's Mission in Urumiah. Nothing came of it, and Mr. Abraham returned to Persia. He joined the Russian Orthodox Church and became a Bishop of it in hope that the strong arm of the Czar would thus protect him and his unhappy people. But it appears to have been in vain.

HYMN

BY THE RT. REV. F. S. SPALDING, D.D.

Go forward, Christ's explorer,
  His strength shall make you bold;
Through deadly, torrid jungles
  To polar regions cold.
Wherever on this planet
  The feet of men have trod,
Your brothers must be followed
  With Christ's good news from God.

Go forward, Christ's explorer,
  Seek honest men and strong
Who love the ways of honor
  And hate the deeds of wrong;
Make them the valiant leaders,
  Support them in their search
For every hidden weakness
  In Nation and in Church.

Go forward, Christ's explorer,
  God's love for every age
Is writ in golden letters
  Upon the sacred page.
The reverent, fearless scholar
  Who comes with open mind
Through God's own Spirit's guidance
  The truth divine shall find.

Go forward, Christ's explorer,
  Scan well the life within,
Trace back each sinful motive,
  Cast out each secret sin.
Then throw life's gates wide open
  To Christ the Light of light;
His truth is perfect freedom,
  His Grace is holy might.

—*The Crozier.*

THE PERMANENCE OF LIFE

BY H. C. TOLMAN, D.D., LL.D.

THE SECOND SUNDAY AFTER EASTER

WE know that if the earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens." The apostle tells us after ages of human experience and in the light of Christian hope that we *know* of a building from God, everlasting in Heaven, that will supersede the earthly house of our sojourn.

We feel that thought is so intimately bound up with the life of the brain that we sometimes ask: "Can consciousness survive when the physical functions of the brain cease?"

On the hypothesis of what is known as the transmissive function, science declares that the survival of consciousness is possible and even probable.

This hypothesis would surround us with a "mother sea of thought," which in theistic language we call God. It would show that the brain does not generate but rather transmits thought, coarsely or finely, as the organism be coarse or delicate.

Some German psychologists postulate thought waves more subtile than those of sight or sound, which reach their highest crest in periods of mental activity and fall so as to become imperceptible in moments of sleep. Yet every undulation—even those of which we are unconscious in sleeping hours—remains imperishably stamped upon the personality.

The teaching of this school of psychology is pronounced in its opinion of the permanence of identity. It teaches that every mental act, which has become a part of the soul's life, though it may be temporarily obscured, can never be lost. It is not a wonder we remember; the wonder is that we ever forget.

It is related that a mother who had lost a son in manhood hired a famous artist to paint his likeness.

The artist consented on condition that she provide him with portraits of her son in his several stages from babyhood to maturer years.

When the picture was finished it portrayed in the centre the mother holding her infant boy, while round in a circle were grouped representations of her dead in childhood, in youth, and in young manhood.

"Ah," cried the mother, "how this brings back to me the child which I have lost!"

"Madam," replied the artist, "it is not one child you have lost; in your son you have lost four children."

The babe is just as much lost in the child, the child in the youth, the youth in the man, as when that life passed into the unseen. Yet there was something in the mother's heart which told her that in spite of change that which was the object of her affection was unchangeable.

In the thoughtful language of Seneca, "We are daily dying; daily some part of life is taken from us. Even while we are increasing, life is decreasing; we have lost childhood, boyhood, youth. This very day which we are living we share with death. It is not the last grain of sand which drains the hour-glass but what has flowed out before. So our final hour does not bring death but only its consummation."

Through all this dying and repairing we are the same.

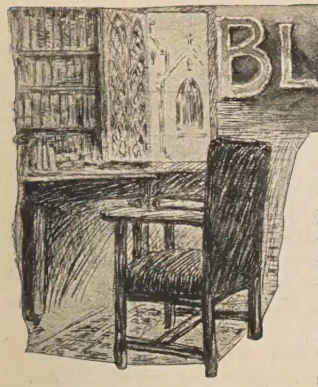
The scientific argument leads us to the verdict of evolution. It tells us that from the rain of atoms and the sport of the fire mists, through the measureless aeons of varying vegetable and animal life, on and on through stretches of space and time too vast for human thought up to the perfection of the human spirit made Christlike and divine, there was one central idea in the mind of God, conceived and brought forth in the travail of great elemental forces of the universe, at a cost of sacrifice and love stupendous beyond the power of mind to grasp, *that we ourselves might be made like God.*

It tells us the meaning of sorrow, suffering, trial and death, how these are refining character till the divine in man is transfigured into the likeness of Christ.

This is the cost of a human soul and how infinitely precious it must be in God's sight. It is eternal like God Himself. Man is never so Godlike as when he suffers and serves.

The Christed life of sacrifice is immortal. The more we enter into it the more we are building our "house not made with hands, eternal in the heavens."

THE JESUS who could turn the grave's defeat into life's greatest victory is able to create good from evil in the worst of men's despairs.—*The Continent.*



BLUE MONDAY MUSINGS

By Presbyter Ignotus

I HAVE just been turning out of a dusty corner in the library some of Le Fanu's weird tales that no one reads to-day — that series associated with the name of *Dr. Hesselius.* "Green Tea," "The Familiar," "Carmilla" (out of which Bram Stokes got the inspiration for "Dracula"), and "The Room at the Dragon Volant." "Green Tea" is quite the best, with its nervously over-wrought priest for whom the veil between the visible and the invisible world has been drawn aside by his indulgence in an apparently harmless drink; and one remembers what green tea cigarettes have done in the Latin Quarter, and the insanity statistics of some parts of Ireland. But a really good shiver-story is, unhappily, rare. The Sadducean sort, where all the mysteries are explained away at the end, is unpardonable: even *The Hound of the Baskervilles* disappoints by turning into a mere crime. And foolish *grotesquerie* does not serve, nor too attenuated and subjective psychology, nor sugared pantheism, such as makes Algernon Blackwood's later stories fall so far behind *John Silence.* Even Vernon Lee's *Hauntings* lack substance, though *Dionœa* is a character to remember. But the "raw-head-and-bloody-bones" type, like Marion Crawford's *Screaming Skull,* is objectionable too. Does anyone remember Fitzjames O'Brien's *Diamond Lens,* or that terrific tale, *Aut Diabolus Aut Nihil?* Clemence Housman's *White Fell* is frankly allegorical, though none the worse for that. But I wish the architect of the New York Cathedral would turn aside a little from Decorated and Perpendicular to give us another volume like *Black Spirits and White,* and that the Vice-Chancellor of Cambridge, from the stately precincts of King's, would send out more *Ghost Stories of An Antiquary.* E. F. Benson's *Image in the Sand* has some fine *curdly* bits, and his *Room in the Tower* is even better from this point of view.

BUT THE BEST of all such stories are yet unpublished; they pass from narrator to listener, half whispered for fear of an unsympathetic hearing; and they tell of strange experiences in lonely valleys; of shadows that live, though their life be that of centuries past; of time and distance suspended, so to say, while the brain cognizes immediately; of the invisible world breaking in upon that order which is sensibly discerned. Was it Thoreau, to whom a companion said, "Where do you find all those Indian arrow-heads? I never saw one in my life." And Thoreau replied, "O, they are very common—there's one now," picking it up from a fresh furrow. Well, true stories of the supernatural turn up like that, for those who are able to receive them.

HERE, *exemplum,* is one I heard last summer, among the glorious rustling beeches of Buckinghamshire, in a house echoing to the merry laughter of many lads. My hostess was talking of such matters; and what follows is in her words:

"Do you know Monmouthshire? Like all border regions, where two races or two civilizations have met, it is saturated with those influences which, for lack of a better term, we call psychic. Some years ago I made my first visit there, to friends who had taken an old place among the hills beyond the Wye; and Edith, their daughter, took me out for a long walk the morning after I arrived. We climbed a stiffish hill from the top of which we looked down into a naked valley, neither tree, house, nor human figure relieving its emptiness. Suddenly I froze to attention, staring at something unbelievable! I could not speak; but Edith felt my arm grow rigid, and turned. 'What is wrong? Are you ill?' she demanded. I brushed my hand across my eyes, and stammered, 'Take me home quickly.' When we reached the shelter of the house, and half an hour's rest had restored me, I sat up and told her what I had seen.

"Down there, in the empty valley, was a grove of giant oaks, in whose shelter a group of white-robed figures stood, gathered round some central object. A thin blue smoke-pillar rose from the midst of them. As I stared, the group opened, revealing a stone altar upon which a naked figure was bound. Behind was an old man, white-bearded, garlanded, crowned, holding a knife in his uplifted right hand. The knife began to fall—and the whole scene wavered and vanished.

"Edith listened eagerly. 'Have you ever been in this region before?' she questioned, 'or had we told you anything about it?' 'No,' I answered, 'it is all *terra incognita* to me.' 'Then you couldn't have known,' said Edith, 'that the valley into which we were looking was the great Druid sanctuary of all this region, and that a stone altar was found there years ago, which is now preserved in some museum.'"

TRUE? If you knew my hostess, you would not doubt. How explained? Ah, that's another matter. It is not to be explained away, at any rate; but to think of a psychic kinema-color film, reproducing past scenes before a sensitive eye, may put us on the right clew.

BUT SUCH INSTANCES (of which Dr. Neale gathered many in *The Unseen World*) are very different from the tedious futility of *séances:* raps, automatic writing, "tests," and table-tipping. There is no progress that way. Eliminate fraud, and the phenomena go on wearily in a vicious circle, for generation after generation of Psychic Researchers—with now and then, perhaps, a hot, sulphurous breath to warn of danger! The Church's prohibition of necromancy, feigned or genuine, is altogether wise and reasonable; and they who violate it run grave risks. I recommend to such the writings of a distinguished Roman Catholic physician, Godfrey Raupert, German by birth, English by residence, who has studied the subject from the scientific point of view.

One thing, however, it is well to bear in mind: that a single genuine message from a spiritual world (whether evil or good makes no matter here) overturns the whole fabric of materialism.

RETURNING for a moment to Algernon Blackwood. I have just read his newest book, *Incredible Adventures,* beguiling a tedious Lenten railway journey with it; and I am bound to say it seems really dangerous to a certain type of mind. Of course, being fiction, one has to distinguish between the opinions of the author and the utterances of his characters. But putting this and that together, it is not difficult to find out some things which the writer wants to convey to his readers. And though he wraps it up in fine disguises, the chief of these things is the rejection of our Lord as God Incarnate, and of all belief in a Personal Deity, or personal, individual, essential immortality. No wonder that one of his heroes says: "Through the open window came the sound of bells—church bells—a sound more depressing to me than superstition, and as nauseating" (p. 193). So, in that same tale, he pours out scorn, mockery, and hatred upon some obscure dissenting sect which he represents as teaching that all mankind except those who accept its system will burn forever; and yet says of its members, "Ugh! I wanted such people cleansed by fire. They seemed to me as centres of contamination, whose vicious thought flowed out to stain God's glorious world." (He is so inaccurate, by the way, as to speak of the rich leader of this unnamed sect as "church-warden," and to represent him as "reading the Lessons.")

Then comes the usual railing at "manufactured creeds": "A creed, cut to measure, and carefully dried, is an ugly thing." And then relief comes from a society of "fearless, tolerant, wise" people, whose "teachings are grand and simple—old as the world, too, really, the basis of every religion before men's mind perverted them with their manufactured creeds. The keyword, the motto, of this society is, 'There is no religion higher than truth,' and it has no single dogma of any kind."

What does the excellent Mr. Blackwood think dogma is? And, echoing Pilate, What is truth? There never was yet any religion so "grand and simple" as to be without dogma. Even

the assertion that all religions are at bottom essentially one (demonstrably untrue as it is) involves dogma; and your emancipated "liberal" can be more objectionably dogmatic than any S.T.P. that ever professed the Divine Science.

MR. BLACKWOOD loves to play with the doctrine of transmigration and reincarnation. I wonder if he ever noticed how many lunatics of the same time are reincarnations of Napoleon! It is suggestive, surely. If only he had that strong, wholesome consciousness of the *evil* associated with all his revamped Hinduism and Egyptian idolatries, which John Buchan shows in *So Long as the Moon Endureth,* and his other books, or which is displayed (rather boastfully, perhaps) in that dreadful book of Arthur Machen's, *A House of Souls,* it would be better for himself and his readers.

WHAT AN indictment the American Federation of Sex Hygiene brought against us as a people, when it published these figures of American expenditures for certain luxuries!

Intoxicating liquors	$2,000,000,000
Tobacco	1,200,000,000
Jewelry	800,000,000
Automobiles	500,000,000
Confectionery	200,000,000
Soft drinks	120,000,000
Patent medicines	80,000,000
Chewing gum	13,000,000

Liquor and tobacco lead; but to what good do they lead? By how much does the chewing-gum folly exceed the sum given for foreign missions, I wonder? And as for patent medicines ——!

But the figures speak for themselves.

HOW MANY times is it necessary to demonstrate the utter futility of the so-called "Union Church"? I clip the following paragraph from a Long Island paper, in illustration. It is ingenuously frank, at any rate.

"UNION CHURCH

Meets in Fire Hall. Services, Sunday school at 10:30 A. M.; evening 8 o'clock. The Rev. Hugo Pohlman last Sunday night in his remarks stated that he had been thinking over the non-sectarian part of the church, and said that he felt the congregation should affiliate with some sect; as in case he went away there would be no one in charge. He stated he had asked the Rev. Mr. Curtice of Freeport about it, and Mr. Curtice will be at Fire Hall on Wednesday, March 24th, at 8 P. M., to talk it over with congregation on Methodism. Some of congregation think Congregationalism will be nearer non-sectarian. Ministers can be had at any time in either religion. The Rev. Mr. Pohlman's remarks are timely and should be given serious thought, and congregation should not decide in a hurry what sect they will take up with."

THE POET-LAUREATE of Britain has recently published a collected edition of the poems of Digby Mackworth Dolben, which is worthy of notice. Dr. Bridges' junior at Eton, Dolben died at 19; and the laureate believes that the poems he had produced exceed anything ever written by an English poet at his age. Milton was not quite 20 when he wrote his Ode on the Nativity; so this is saying much. But these verses are surely splendid:

"The Lion of the tribe of Judah, He
Has conquered, but in Wounds and Agony.
The ensign of His triumph is the Rood,
His royal robe is purple, but with Blood.

"And we who follow in His Martyr-train
Have access only thro' the courts of pain.
Yet on the via dolorosa He
Precedes us in His sweet humanity.

"A Man shall be a covert from the heat,
Whereon in vain the sandy noon shall beat:
A Man shall be a perfect summer sun,
When all the western lights are paled and gone.

"A man shall be a Father, Brother, Spouse,
A land, a city, and perpetual house:
A Man shall lift us to the Angels' shore;
A Man shall be our God for evermore."

COAL IS the old vegetation pressed down in the earth, and when it is brought out and lighted we are bringing out the heat and light of long ago for this generation. That is exactly what we do when we meditate upon the Bible; we liberate the inspiration of years ago.—*The Bishop of London.*

NEEDS, AS SEEN IN SWITZERLAND

Archdeacon Nies Writes Pathetically of What He Has Seen and Knows

DESTITUTION AND SUFFERING ALMOST BEYOND BELIEF

LAUSANNE, March 15, 1915.

IN my next letter I will endeavor to give another general report from the American Churches, showing what they are doing and their general condition. In this communication I will confine myself to Lausanne alone, feeling that, as our problems are at bottom much alike, a little detail with regard to one will give a better idea of all than an abbreviated general account.

In the first place, the services. In the earlier part of the war we did not suffer as much as most of the other Churches from the rapid disappearance of the Americans. As people realized that the war might be indefinitely prolonged, they began leaving Switzerland as they did the belligerent countries. Now, if I understand the Legation at Berne correctly, there are not over four hundred Americans in all Switzerland. The majority of those that are left (if Lausanne is a criterion) are simply waiting for spring or early summer, with smooth seas. We only average about thirty now at the services on Sundays. What the congregations will be after the first week in May is not hard to guess. The summer, however, may bring some Americans up out of the southern winter resorts and keep us going till the fall. Fortunately our expenses for rental, etc., are light, as we still use the large salon of the Hotel Gibbon, and the manager is good to us; but we luckily just escaped a contract for a fine floor space with a considerable annual rent. The only reason we did not make the contract was that another party got ahead of us. It was a disappointment at the time, but not now. With the ordinary American colony at Lausanne in peace times to draw from, a large space would be needed, and the expense could be easily carried.

In spite of the small number of Americans left, however, we still have a splendid women's guild, numbering about forty-nine—thanks to the coöperation of English, Germans, Austrians, and French—who together succeed in getting a remarkable amount of work done for the sufferers of the war, irrespective of nationality. Dry statistics do not tell much, but as far as they do—the guild has sent off over five thousand garments (mostly wool and flannelette) and woolen socks. As for linen bandages we roll them by machine, and have practically stopped counting them. A box of varying size goes off about every week to the smaller hospitals for wounded that make application. We have gratefully appreciative letters for boxes of garments from Belgian refugee distributing committees, from Swiss soldiers, very needy, from internes and families whose bread-winners have been interned, from Russian groups, Austrians, French hospitals (very many), especially for shirts for wounded, instruments, bandages, etc., from Charles Holman-Black, the American workers in the hospitals at Dinard and in the trenches in France, beside many for individual donations of clothes, layettes, etc. We are now working hard collecting worn garments, and making undergarments for the *Evacués* from northern France. It seems singular that no request, to date, has come from any German source. If it did, it would doubtless be granted.

THE LIVING CHURCH WAR RELIEF FUND furnishes about one-third of the money needed for material, and is especially useful, as it can be drawn on when other funds run low, or in emergencies when much is needed on short notice. The next paragraph will show a case in point.

Last week the convoys of *Grandes blessès* (heavily wounded) and the *Evacués* began passing through Lausanne, stopping awhile. Of the heavily wounded, the trains of Germans out of France arrive at midnight and the French wounded out of Germany at 2:30 A. M. I went down to one of the trains of the French wounded. Anyone who has once seen such an arrival will never again be able to shake off the remembrance of it. Here is one case among the many. A strongly built, well made young fellow, with a powerful neck and shoulders and a well poised, well formed head, had neither legs, nor arms, nor eyes! A station official, a lover of the French, like all Swiss Romands, had entered the train full of enthusiasm and with presents of tobacco and chocolate. He paused before the legless, armless, blind soldier, looked at him spellbound for

a moment, and then turned away shaken with weeping. He left the train and has passed through no other. A great crowd was at the station to welcome the train, singing patriotic songs and showering the wounded with presents of cigarettes, tobacco, fruit, chocolate, etc., when an under officer among the wounded Frenchmen called out, "Why do you waste your stuff on us? In the morning, coming through here from Schafhausen, you will see the *Evacués!*"

He was right. Such misery! Such wholesale misery! Long trainloads, twice daily, of women, children, and a sprinkling of old men. All were of the class who had fled from attacked points, but who had remained in the possessed regions. The women, children, and old men are now, for food reasons probably, being *evacuated* from northern France and sent into Germany as *internes*. From there, the always charitable Swiss, taking up a new burden, are bringing them over Switzerland into France, where they will be among their own and so be better cared for. So many of these there are that, I am told, it will take over two months to transport them.

I have seen squalor and destitution in many a city and over a period of many years, but no condition like that of the people on these trains. The day on which this first train arrived was biting cold. There was a naked infant, scarcely two weeks old, whose poor mother was trying to protect it by wrapping its little body in a newspaper. Over her own bare shoulders, in place of clothing she had wrapped several thicknesses of newspapers in the form of a cloak. There were children of all ages and both sexes in rags, and some almost without covering, except for newspapers; and practically all, old and young, were in a condition of destitution, squalor, and rags such as cannot be described.

And such sad, sad faces! These women, children, and old men have been separated from husbands, fathers, sons, or brothers who, being of military age, are kept in northern France. They are going, though to a part of their own country, yet still among strangers. The situation and possible changing experience of those left behind, they do not know and will not for no one knows how long. They know only poverty, uncertainty, and separation.

The train stayed about ten minutes—enough for an expression of warm goodwill and sympathy on the part of the station throng, together with showers of fruit, chocolate, and bundles of clothing through the windows, and then it drew out for Geneva. After the train left, the silence of the throng of thousands could almost be felt and there was scarcely a single one who was not weeping.

To help in this emergency the women of my guild are gathering a new lot of worn clothing, and have contributed a considerable sum of their own money for material to be made up. The Living Church fund will be used to furnish as much more as can be worked up, till the situation is met. Of course we are not trying to do it all; we can only expect to *help* in meeting these strange and awful problems.

I am also sending more money from the fund to the Rev. Mr. Belden at Geneva to help meet the emergency where he is, Annamasse, the distributing center for internes and *Evacués* being nearer his place than mine. Mrs. Belden, who, with her society, was so splendidly interested in the civil internes, can be counted on to do her share to meet the situation.

An older branch of our Lausanne work is that among the Belgian refugees. The problem does not always remain the same. Conditions among them, in this region, Switzerland and Haute Savoie, are appreciably much better. Help has had time to come in to relieve their first wretched state. Many have found ways of earning a little money (not much) and so helping themselves. Many more have gone than have come since the first influx. Some have returned to Belgium to find work, some to save property. Many men have returned to join the Belgian army. Others have moved on to I don't know where. The number in the region, as nearly as I can learn, is less than half what it was in the earlier part of the war. Considering, then, the lesser number, the chances for self-help, the inflow of money to the various agencies of help, the opportunity for better organization than in the first rush, the condition of the Belgians in our region is, in the main, fairly good. That does not mean that money is no longer needed, but not nearly so much as at first, and that a large part of any fund at our disposal here can be put to other use where new conditions have made new demands, as in the case of the *Evacués*.

In the matter of the Belgians, I have concentrated the most of the help at my disposal on two things, which presented the largest difficulty to the excellent committee of Belgians having the matters of their compatriots here in charge. The first was rent and food for mothers with large or fairly large families. These required apartments so that they would not have to be separated and scattered. The second difficult item was the securing of underclothing. While this is the most indispensible of all articles, it is the most difficult to get made up—just why, nobody knows, but it was always most seriously needed, especially among the little ones. Of course our guild work for the Belgian refugees was not confined to undergarments, but that was our main line. We made or collected at least fifteen hundred garments for men, women, and children in this Belgian department alone and added our mite to the big task of fitting out this once clothesless horde.

The ready cash in my hands was, for the individual and personal cases, many times a blessing. Though concrete cases would be interesting, many of them are too delicate to discuss—expectant mothers, cases of confinement, etc.—and the majority dealt with were a class to whom poverty and embarrassment were a new thing. Very many cases were there requiring limited money assistance, help with clothing, etc., and not all Belgians, for the families of interned men are here in numbers with their incomes cut off.

If some good women's guilds would send me layettes I could use about two hundred in a short time—about fifty here, and the rest for the *Evacués*. Some of these mothers would not then have to wrap babies in newspapers. My guild could have given away ten in one car. Boxes of undergarments for both sexes, for old and young, would be useful. [Unfortunately we have no directions as to sending such articles and are obliged to make inquiry of Archdeacon Nies.—Editor L. C.]

Another branch of our work is among the needy of the Swiss soldiers. The necessity for this may not be understood without a word of explanation.

Three hundred thousand men drop their ordinary occupations and earnings, and are mobilized. The government furnishes the outside uniform, the soldier the rest of his clothing, including two pairs of regulation shoes. The state allows the common soldier, while on duty, fourteen cents a day and keep, and for his family, if married, thirty cents a day for the wife and ten cents a day for each child. This has to suffice for rent, food, and everything. After months of service and duty in the trenches, often wet and muddy, and a winter among the snows and low temperatures of the mountains, it can be understood that there is need; especially if we remember that the mobilization began in the summer when men went off with thin undergarments. We found the need to be startling, without any blame attaching to anyone or anything, except the pride of the men themselves. The officers' inspections are confined to externals—uniforms, guns, etc. What may be left *under* the uniforms after repeated washings and wear can only be guessed at. True, questions are asked by officers as to needs, but they are public, and an affirmative answer makes a man conspicuous as poor. His pride prompts him, as a rule, to suffer rather than declare his need. Nothing but personal confidence gets at the real need. The relations between officers and common soldiers, from the very difference in position, are not often such that a man will privately approach his officer and tell him his need. The Swiss societies for whom we have made many hundreds of garments for such needs are obviously faced with the same problem of finding out, for they send on requisition, and that requires an officer's application.

I placed this department of our work in the hands of an efficient woman of my congregation who knows human nature, and many soldiers and officers. She has come near solving the problem in at least the circle with which she is in touch. She has written to common soldiers for confidential information, thus avoiding any personal publicity. The result was startling and pathetic; and we have been enabled to do much good among as fine a lot of self-respecting and independent fellows as one would want to see.

I will use a few of their letters of acknowledgment, without giving names. They are all written in French, and some are signed by a dozen names. We have over a hundred. They explain themselves and incidentally show the impression the work of the American Church makes upon the soldiers and officers of this fine, charitable people.

From a common soldier: "Madame: I have received your friendly letter and do not know how to thank you for all your

kindness. I have made a brief inquiry among my colleagues, and I give you some addresses of men whom I am sure are in need (ten names and addresses follow)."

From a soldier: "Madame: I thank you for the package you have sent me, and, above all, for the thought that there are strangers, as well as our own people, who think of us soldiers. Madame, I allow myself to tell you that I have a pair of shoes in such a bad state that they cannot be resoled and that the bad weather will compel me to get another pair. Having passed six months under arms without resources, I find myself in straits. A brother at home is too young to earn anything, so I cannot apply to my good mother. That is why I permit myself to ask of you the great help of a present of a pair of shoes No. 22. (Sizes differ over here from those in America). Thanking you, etc. Soldier ——, Battery ——."

From a commanding officer whose soldiers are willing to tell him their needs (we have other officers' letters like this): "Honored Madame: Through the intervention of Madame —— I learn that you are disposed to send to some of our necessitous soldiers such garments as they lack. I permit myself therefore to enclose you a list of men of a company to whom a package would be useful. I take this occasion to express to you, Madame, my warmest thanks for your generous offer and beg you to accept the expression of my highest regards. —— (Commandant)."

From a soldier: "Madame: I have safely received your kind package which has given me great pleasure. I do not know how sufficiently to thank you for your goodness to us soldiers. Futhermore, will you kindly thank the *pasteur Americain* who is so generous to our troops? Again thanking you, etc. ——, Battery ——, Company ——."

From a soldier: "Madame: I am thanking you for the package sent to me personally and which I received Sunday. Also the ten francs for shoes, and the package of garments to be distributed to others. One essential of the service is to have good shoes, for we do much marching, and just now there is much snow, and the roads are bad. When one is warmly dressed one can do his duty with much more courage. The warm garments to me and my comrades gave much pleasure at this time when the thermometer is three above zero—a cold pretty hard to endure with sixteen inches of snow. I close my letter in thanking you for myself and comrades. ——, Battery ——, Division ——."

From a soldier: "Madame: I have the very great pleasure to thank you for the present which you have had the kindness to send me. I am profoundly thankful to you for it, and trust God will recompense you for your goodness. I am a little confused and embarrassed about importuning you further, but 'necessity makes the law,' and as you have encouraged me, I permit myself to let you know that I am in great need of a shirt. If you are able to procure me one, it will be most welcome, as five months of campaign have done much evil to my modest trousseau.

"Accept, Madame, etc. Fusilier ——, Battery ——.

"P. S. I have a companion who, etc."

From a soldier: "Madame: I am told by my captain that when a new consignment of military shoes comes he will inform me, as I must get a new pair. When I showed him your letter he was very much surprised at the sympathy which the American Church at Lausanne was showing toward the soldiers, and asked me to thank you and them most warmly for him; and for me not to lose courage, etc. ——, Battery ——, Division ——."

I will write of the hospital branch of our work later.

WILLIAM E. NIES.

WE ARE often greatly hindered in the fulfilment of our duties by an unconscious clinging to self, which holds us back from God, and which leads us to seek our rest in something other than the simple fulfilment of His most holy will. If we honestly sought nothing save His will, we should always be in a state of perfect peace, let what may happen. But, very often, even when we ask that God's will may be done, we still wish it to be done after our fashion.—*Père Hyacinthe Besson.*

YOU DO NOT feel in the spirit of prayer; you have no spiritual uplift; you are simply indifferent. Give that unhappy mood no heed. You know very well what you ought to do. You ought to present yourself before God; you ought to say your prayers. Do that, and the devout attitude, the bended knees, the folded hands, the quiet and the silence, the lips busied with holy words, will induce the consciousness of the divine presence, and help you to pray in spirit and in truth.—*George Hodges.*

ENGLISH CLERGY APPEAL FOR BELGIAN RELIEF

Ask That the Church Take Up the Work Energetically

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, March 23, 1915

THE East City deanery of the diocese of London, at a specially summoned meeting, has passed the following resolution:

"That this Ruridecanal Conference of the East City, having received the report of its sub-committee, testifying that the statements of the American Commission for relief in Belgium regarding the destitute and starving condition of more than a million and a half of unhappy Belgians are fully justified, being informed also that the German Government will not, and our Government at present cannot, render aid, approves of a national appeal to British charity, and asks all clergy in the rural deanery to coöperate by making the facts known to their congregations, and wherever possible by giving collections or organizing subscriptions."

The action of this rural deanery evidently shows a desire that the Church should not be backward in rendering aid to our Christian brethren in Belgium who in vast numbers are suffering from destitution and starvation owing to the German invasion and occupation of their Fatherland. And it is to be hoped that it will serve to hasten a national appeal on behalf of these poor Belgians, which seems likely to be made with the approval of his Majesty's Government.

Religious Disabilities Among Scotch Troops

The recent correspondence in the Church press on the subject of the religious disabilities to which Scottish Churchmen serving in Scottish regiments were subjected has happily had the desired result. Lord Robert Cecil's attention was drawn to the matter, and he wrote to the War Office to ascertain the facts in the case with a view to discover what steps should be taken to remedy this just grievance of Scottish Catholics who are serving their King and country as combatants in the war. In reply to him the War Office say that under the King's regulations "no soldier is compelled to attend the service of any other religious body than his own." The predominance of Presbyterian chaplains with Scottish regiments was due, they point out, to the "prevailing idea" that the majority of the men belonged to that Protestant body, and the numbers of chaplains allotted by war establishments were based on that assumption. Steps, however, have now been taken to provide Church chaplains for Scottish Churchmen.

Naval Scripture Readers

The *Times* newspaper has received a letter signed by the wives of fifty admirals and captains now serving in the Royal Navy calling attention to the great need of more Scripture readers to work in his Majesty's ships. They point out that there is one officially acknowledged society of which the King is patron, and the Archbishops and some distinguished admirals are vice-presidents. This society receives a grant from the admiralty, which in times of peace helps to maintain the Royal Naval Scripture readers at their work, which includes acting as lay helpers to the chaplains. The letter continues:

"It may not be generally realized that many ships are necessarily without chaplains, as are also destroyers, submarines, mine-sweepers, aircraft, etc., which obviously could not carry them. This, of course, means that when in port there is much the Scripture reader can do, who is officially recognized, and in this time of war, and, consequently, of immensely increased work in harbors, hospitals, barracks, etc., many more of these men are urgently required."

Lectures on Russia

Mr. Stephen Graham, the well-known and popular author of books and newspaper articles on Russia and the Russians, has given a lecture on his favorite subject before a large and appreciative audience in the parish hall at St. Peter's, London Docks.

It was seven or eight years ago, he said, that he left England, at a time when in Russia there was much unrest, to see whether in that great country there was not something more than bomb-throwing and assassination. He went first to the village where the father of the boy who taught him Russian in London was deacon at the parish church. He arrived on Christmas Eve, at the moment when the long fast was about to be broken by "the mystical Christmas meal, of which each detail has its symbolical meaning, consecrated by long centuries of tradition." It was to him the birth into a world of new

(*Continued on page* 820)

CHAPEL FOR THE INSANE ON WARD'S ISLAND IS CONSECRATED

Unique Work of New York City Mission Society Meets this Fruition

DEATH OF REV. J. NEWTON PERKINS AND OF F. HOPKINSON SMITH

Efforts Made to Remove Debt on Seamen's Institute

OTHER LATE NEWS OF THE METROPOLIS

New York Office of The Living Church
11 West 45th St.
New York, April 12, 1915

TO the uninitiated it must seem a strange thing to erect a "chapel for the irresponsible." For the appeal of Christianity is made to those with moral control.

But it is not incongruous when one learns the nature of these cases and the likelihood of cure in many of them. The experts declare that the most violently insane are the easiest to cure, and hundreds in our asylums are demented only on one subject. Then hosts of others are irrational at intervals and compass long stretches of time without any sign of irresponsibility. From the Ward's Island institution, called the Manhattan State Hospital for the Insane, we are informed that three hundred are discharged "cured" each year.

Moreover, there are few inmates among these 5,000 patients

CHURCH OF OUR SAVIOUR
Ward's Island, New York

on Ward's Island who are not comforted and cheered and perhaps aided to the recovery of mental health to some extent by seeing and sharing the offices of the Christian religion, when exercised particularly by chaplains of these places who have learned the secret of a reverent and quiet method of administration.

Prior to 1907 that secret had not been discovered at Ward's Island, whose work was in the experimental stage. Ministers of all Protestant sects had in turn tried out every method known, and the net result was full of confusion and misunderstanding and difficulty. Too high praise cannot be accorded these numerous missionaries, yet their well-meaning ministry "did not fit" in so great and polyglot population of Protestants. So the authorities of the hospital installed the present method of ministration under the responsible care of the New York Protestant Episcopal City Mission Society, which forthwith appointed a zealous member of its clergy staff, the Rev. Alvin P. Knell, formerly a Methodist preacher, to undertake this delicate and difficult task.

Before this time William Tweed had erected for the Roman Catholics on Ward's Island a stately church of great capacity and beauty, while the Protestants were left to worship in the great amusement hall of the hospital. This seemed incongruous to Chaplain Knell, so he began earnestly to agitate for a new chapel for the Church work. This, he urged, must be built by money subscribed by the members of the Episcopal Church and preferably under the control of the Altar Guild of the City Mission. So violently did Mr. Knell strive for this object and so steadily has the Altar Guild grown in strength that shortly the enterprise was begun, which on Friday, April 9th, culminated in the consecration of a chapel and vicarage, and marked a new epoch in Church work among the insane.

The first material effort made by the Altar Guild toward the erection of a chapel was by the son of Mrs. H. F. Haddon and the son of Judge Downing who conducted a concert at the Plaza Hotel which brought several thousand dollars to the building fund of the proposed chapel. From this beginning, other large amounts came flowing in and many smaller sums in rapid succession; in this enthusiastic and willing way more than $20,000 have been raised and the buildings presented to the Bishop of New York free and clear. This task was made all the easier by the generosity of Mr. F. De Lancey Robinson, the distinguished architect, who drew the plans and supervised every detail of the work of building without a dollar of cost to the guild. The Altar Guild now numbers 1,500 members and is a model for such organizations throughout the land. Mrs. Julia West is the skilled and devoted head of this work.

At the consecration service Bishop Greer was the celebrant. Present and assisting were Bishop Burch, Bishop Courtney, Dean Grosvenor, Archdeacon Pott, Canon Nelson, the Rev. Dr. Wm. T. Manning, the Rev. Dr. George R. Van De Water, the Rev. Theodore Sedgwick, the Rev. C. P. Tinker, Superintendent of the City Mission staff, and others. The hospital itself was represented by several doctors, nurses, and helpers. Seats of honor were reserved for members of the Altar Guild. The choir of the Church of the Transfiguration, New York City, rendered the musical portions of the service. Morning Prayer had been said in the chapel at an earlier hour, and the service of consecration began at 10:45. Bishop Greer made a brief address in the midst of the service preceding the celebration of the Holy Communion; giving thanks to the members of the Altar Guild for "the adequate and beautiful house of worship," their gift and labor of love in behalf of the unfortunate who should hereafter be uplifted by its uses; he thanked the architect also for his labor of love; and then the Bishop expounded the teachings of reverence for the Majesty on High in whose honor this temple was to be employed.

An offering was taken, several hymns were sung, and the service closed as it had begun, with a silent procession led by the choir, and the final benediction. The reverence and gratitude observed were healing in their touch, and even the inmates present were especially quiet and full of joy.

The state has reserved a large tract of land for the site of the chapel and surrounded it by spacious lawns and a carefully trimmed hedge of green.

The chapel itself—both without and within—is a most fitting token of the Church's love toward those whose sun has gone behind a cloud until the day when it may shine forth again in all its effulgence.

The list of our chaplains to date has been: The Rev. Henry C. Dyer, the Rev. Sherwood Roosevelt, the Rev. David McDonald, the Rev. William Thompson, and the present incumbent, the Rev. F. H. White. All these devoted clergy have performed effective service, and their influence has in large measure created the atmosphere of religion which has ennobled the patients and kept tender the heart of the Church supporting the work.

Death of Rev. J. Newton Perkins

The Rev. J. Newton Perkins, for the last twenty years the secretary of the American Church Building Fund Commission, died at his home on East Fifty-second street, Manhattan, Wednesday morning, April 7th, in the 75th year of his age. Following a short attack of grip, the immediate cause of death was heart disease.

Mr. Perkins was graduated from Trinity College, Hartford, in 1861, and then spent several years abroad in study. He was made deacon in 1877, and was ordained priest in 1879, by Bishop Alonzo Potter. Portions of his ministry were spent in Islip, Brooklyn, and Bellport, L. I.; also in New York City in the parishes of St. George's and the Incarnation. He was a member of the Society of Colonial Wars and of Trinity College Alumni Association. He is survived by his widow, who was Miss Mary E. Sowles. Funeral services were held in the Church of Heavenly Rest on Friday morning. Interment was made at Norwich, Conn.

Death of F. Hopkinson Smith

On Wednesday, April 7th, at his residence on East Thirty-fourth street, F. Hopkinson Smith died in the 77th year of his age. He will be remembered as a successful engineer, artist, author, and lecturer. He built the foundations for the great statue of Liberty off the Battery, and performed other notable engineering feats. In his literary work he created "Colonel Carter" for the delight of thousands. His many famous stories include *Caleb West, Master Diver*. He received a number of awards for his paintings and was always warmly received as a lecturer. Funeral services were held in the Church of the Incarnation, on Sunday afternoon. The interment was private.

Seamen's Church Institute

A quiet but determined effort is made by the officers and friends of the Seamen's Church Institute to make the great new building entirely free of debt. Only $150,000 is required to do this, although the new property cost a million and a half. Of the required sum $38,751 has been subscribed within a few days. The institute furnishes a clean, comfortable home for sailors and guards them against dishonest agreements. Through its various departments, efforts are made to teach thrift, sobriety, and honesty.

Among those who have pledged themselves to aid in raising the $150,000 were Messrs. Oliver Iselin, Edwin A. S. Brown, John Seely Ward, Anson W. Hard, Jr., Augustus N. Hand, George E. Cummings, John H. Morrison, Herbert L. Satterlee, George W. Burleigh, Clinton E. Braine, Charles A. Clark, Ernest E. Wheeler, Herbert L.

Barber, Benjamin R. C. Low, and Orme Wilson, Jr., and Misses Augusta M. de Peyster, and Catharine S. Leverich, of the Seamen's Benefit Society.

The Executive Committee of the Associate Alumni, General Theological Seminary, at a regular meeting on Saturday, April 10th,

The McVickar Prize

awarded the McVickar prize in Ecclesiastical History to the Rev. Frank Gavin, M.A., a member of the senior class and of the diocese of Southern Ohio. Arrangements were made for holding the annual meeting of the Alumni Association on Wednesday, June 2nd, as the commencement will be held on Thursday, a day later in the week than usual.

St. Paul's chapel, Trinity parish (the Rev. Dr. W. Montague Greer, vicar) had a really remarkable attendance at the services of

Large Congregations at St. Paul's Chapel

Holy Week. Notwithstanding the fact that the chapel is in the heart of the downtown business district, the congregations reached a total of 7,189. Of this total, 3,256 were in attendance on Good Friday, when the noon service at one attracted 1,580. The grand total also included 2,346 who were present at the musical service at noon on Tuesday, when Macfarlane's *Message* was given. Stainer's *Crucifixion*, on the evening of Good Friday, also brought out a large number, 636.

The following letter, signed by Canon Douglas and Mr. Walter Laidlaw, is received for publication:

Appreciation of Mgr. McMahon

"Having seen to-day the notice of the serious illness of Mgr. McMahon, the undersigned, as members of the Inter-Church Unemployment Committee of the New York Federation of Churches, are moved to express to the public through you, on behalf of our committee, its appreciation of the spirit of hearty coöperation which Mgr. McMahon manifested in his association with the committee in our common task of meeting the problem of destitution in this city during the past winter.

"As a sample of the exactitude with which he entered into our labors we will state that within the last few days we have received from Mgr. McMahon a detailed account of how the money which our committee placed at his disposal had been spent. Out of the sum received by us to furnish aid to the unemployed, our committee voted $1,600 to be placed at the disposal of Mgr. McMahon as representing the Roman Catholic Church, this amount being all that he asked for.

"It was characteristic of Mgr. McMahon that he desired to see each one of the individuals to whom any of this money was given, and in his own words, 'to know the whole case.' We have from him a statement so carefully prepared and business-like that it might well be a model for all similar transactions. It was doubtless partly owing to his zeal in the discharge of his duties as 'Supervisor of Catholic Charities' that Mgr. McMahon's strength has been greatly overtaxed, and as members of other communions we desire in this way to acknowledge the debt of the city at large to this able and lovable fellow citizen.

"George William Douglas.
"Walter Laidlaw."

Under the auspices of the Church Association for the advancement of the Interests of Labor the Central Union Label Council

Union Label Exhibit

Exhibit will be on view at Room 19, Diocesan House, from April 15th to May 1st, 10:30 to 1:30 and 2:30 to 5.

FROM A SICK BED

Through many dreary winter days
I had been lying on my back,
Like some poor victim of the rack,
With nothing fair to meet my gaze.

The sunlight shining through my pane,
Lit up a bare and empty room.
But now behold! 'tis full of bloom,
As though the spring were come again!

Two growing flowers this charm have wrought,
Two tiny buds, to watch expand
And swell and blossom 'neath my hand—
The outcome of a kindly thought.

Oh, priceless gems, in days of health
I passed you by as little worth,
But now, sweet treasures of the earth,
In you, gold measures not my wealth.

And musing on the joy that springs
From trifles such as these, I turn
And hope that I may fully learn
The ministry of little things.

George B. Morewood.

There are, trembling in the hand of God, ready to fall into our hands, all the gifts we want—only waiting for the least touch of faith.—*The Bishop of London.*

HOLY WEEK AND EASTER IN BOSTON

Blizzard Affects Church Attendance at Easter Services

OTHER NEWS OF CITY AND VICINITY

The Living Church News Bureau
Boston, April 12, 1915

Holy Week in Boston was well kept, crowded congregations assembling at the two daily noonday services at the Cathedral, and at the Three Hours' devotion at the Cathedral, the Advent, St. John the Evangelist's, Trinity, and St. Stephen's. The Rt. Rev. J. N. McCormick, D.D., Bishop of Western Michigan, was the special preacher at the Advent, beginning with Palm Sunday and continuing daily and every evening during Holy Week, including the Three Hours' service. "The Crucifixion" was sung at St. John's, Roxbury, on Tuesday evening, and a parochial retreat was held through the whole of Holy Week.

Boston had a strange Easter with a foot of snow on the ground. On Easter Even a blizzard swept New England and more snow fell than had fallen at any time during the past winter. The trolley cars were delayed and the walking was very wet on Easter morning. Congregations were not as large as usual, but the offerings were especially large, considering the weather and the hard times. At the Advent $9,600 was given, $6,335 being designated for the endowment fund. At the Cathedral the offering was $2,000, all for the apportionment for missions, which was more than covered. The Dean preached at the Cathedral Easter morning, Archdeacon Dennen in the afternoon, and Bishop Lawrence in the evening.

On the occasion of the April social meeting of the Lawrence Club of St. Thomas' Church, Somerville, Easter Monday evening, the

Presentations to Rev. Dr. Edgar Jones

Rev. Dr. Edgar Jones, who departs for Newfoundland, April 12th, to become rector of St. Thomas' Church, St. Johns, was the recipient of many beautiful gifts. The Lawrence Club presented him with a substantial purse and the Women's Guild gave him a leather vestment case. The St. Margaret's Association tendered the founder of their organization a beautifully embroidered surplice and the Boys' Galahad Club and Girls' Friendly Society gave him a leather travelling bag. The Altar Guild presented a handsome gold cross, suitably inscribed. Inasmuch as Dr. Jones was with St. Thomas' Church only fifteen months, the beautiful gifts bear testimony to the love and esteem of his parishioners. The Rev. E. W. Smith of Cambridge made humorous presentation speeches, to which Dr. Jones replied with an equal measure of wit.

On Low Sunday evening, the Rev. John Moore Robinson, rector of Ovoca, Wicklow, Ireland, was the preacher at the Advent.

Under the auspices of the Massachusetts Church Union, three addresses on Founders of Modern Religious Orders in the Anglican

Addresses on "Founders"

Communion will be given at the Church of the Advent on Sunday evenings beginning April 18th. On the first of these evenings the rector, Dr. van Allen, will treat of the Rev. John Mason Neale, D. D. On the following Sunday Fr. Bull, S.S.J.E., will speak of the Rev. Richard Meux Benson, S.S.J.E., and the final address of the series will be given on the evening of Sunday, May 2nd, by the Rev. Shirley C. Hughson, O.H.C., on the subject of Mother Harriet, C.S.M. The public generally is invited to hear the addresses.

ENGLISH CLERGY APPEAL FOR BELGIAN RELIEF

(*Continued from page* 818)

experience; "the holy meal of Christmas Eve was the beginning of the revelation of a people's consecrated life." Almost from the first Mr. Graham was drawn to investigate the "love of pilgrimage" which forms so large a part of the expression of the religion of Russian Christians, and then to accompany the pilgrims to the Holy Land.

The lecturer also gave some of his experiences of the early days of the present war, which found him in Siberia, and described the gathering of the cossacks on mobilization, the solemn consecration of their arms and persons by the clergy, the departure for the front, the soldiers accompanied—sometimes for hundreds of miles—by their wives, the realization of the whole people that this was for them a Holy War. J. G. Hall.

There are some who give up their prayers because they have so little feeling in their prayers—so little warmth of feeling. But who told us that feeling was to be a test of prayer? The work of prayer is a far too noble and necessary work to be laid aside for any lack of feeling. Press on, you who are dry and cold in your prayers, press on as a work and as a duty, and the Holy Spirit will, in His good time, refresh your prayers Himself.—*Bishop Ingram.*

DESIGN FOR NEW CHURCH IN PHILADELPHIA

Mission of the Epiphany Will Build

OTHER CHURCH NEWS OF THE QUAKER CITY

The Living Church News Bureau
Philadelphia, April 12, 1915

A DESIGN for a new church which the mission of the Epiphany proposes to erect at the corner of Fifty-seventh street and Baltimore avenue has been drawn, submitted to the sub-committee of the Building Commission of the diocese, corrected by them, and finally approved by the commission. Since purchasing a lot of ground adjoining the one already owned by the diocese and on which a chapel has been standing, about two years ago, plans have been studied as to how the new church and rectory could best be arranged. The plot is a very large one on the corner and so situated as to allow splendid effects in the arrangement of the group of buildings which the parish proposes finally to place there. There are two fine old trees on the ground, which the committee has been striving to preserve, and which will add much to the beauty of the buildings. It has succeeded in so arranging the church as to preserve these. An effort was also made to give the eastward position to the chapel, and to build the tower so that it would show to best advantage. The committee has been successful in working out all these problems. Nearby is a railroad which had also to be considered.

The rectory, which has been designed, is so planned as not to be very conspicuous and so that there shall be abundant sun, light, and air, and all rooms on the first floor face the garden which is to the south of the church. Only the first floor has been arranged.

The seating capacity of the church (as it is proposed now) will be about 425, independent of the thirty seats in the choir. As the present building is to be sufficiently large to take care of the congregation which will be in it for the next ten years, no south aisle has been provided. It is at this point that the future enlargement is to be made. As the south transept is so much larger than the north, an aisle whose width is equal to the length of this transept and whose length is equal to the nave, would seat about two hundred more. The style of the church is the late Tudor Gothic.

The Richmond Case

The congregation of St. John's Church appealed from the decision of the vestry to appropriate a defense fund of $1,200 for the aid of the Rev. George Chalmers Richmond, and was sustained by the court. The court also decided that the change made in the by-laws of the vestry, to enable members to vote who had qualified within sixty days, could not stand. Two members who had been dismissed from the vestry by Mr. Richmond were restored. The election, which took place outside the church building on Easter Monday, has been declared void by the rector. He claims that certain constitutional requirements have not been complied with. At the present time, no election having taken place according to this ruling, the old vestry serves. At Easter time the rector dropped from membership several men who, he claims, have not fulfilled the conditions of membership.

Snow Lessens Congregations

Owing to the blizzard which struck the city on Saturday, the early morning congregations were much smaller than usual on Easter Day. Fortunately the snow disappeared very quickly, and before the late service in the morning walking was fairly good and the congregations averaged very nearly the usual size.

OH, BUSINESS, what sins are committed in thy name! Thou art like charity, for thy magic formula doth "cover a multitude of sins." Many are the men who fall down and worship thee (and none other)! Not only time and talent but heart's blood are sacrificed on thine impious altar! Thy shrines are cold with dead loves, reeking with forfeited joys. Mercy and pity are vanished far from the portals of thy temples. Sweet charity falls dead, stricken by the glare of thy polished brass. Thou slayest ideals and murderest sympathy and dost crowd the spirit of service out of the road of life. Thou killest with surfeit and mad passion of contest; thou dost suffocate the timid and weak with want and fear of age, hunger and infirmity. Thou art a blasphemous, arrogant, heartless idol and tyrant of man. —*Rev. G. I. Browne.*

THE TRUTH of the Resurrection is something more than a belief that Jesus appeared in visions to this or that disciple. The truth is that He conquered death: that the body, glorified, transfigured, "spiritual," with which He rose again, was the continuation in a new state of the body which lay in the tomb.—*The Bishop of London.*

LARGE ATTENDANCE AT CHICAGO SERVICES

Figures for Holy Week and Easter

ANNUAL RECEPTION OF THE CHURCH CLUB

The Living Church News Bureau
Chicago, April 12, 1915

AS is always true, times of great stress and tribulation lead most men to think anew of eternal things. The experience that the Church abroad is having as a result of the awful war is being felt here. Not only are men in large numbers thinking things that are right, they are coming in larger numbers than for years to the Church of the Living God to get the grace and power which the Christian religion gives to enable them to do the things that are right. If the accounts of the "Billy" Sunday meetings elsewhere witness to this, the reports that are coming in from the Church of the services that have been held during Holy Week and Easter are equally telling. The reports from the diocese of Chicago are very significant, because Chicago is not normally a church-going place. These indicate generally the "best Holy Week and Easter in our history."

During Holy Week nearly every parish and mission had a daily celebration (except on Good Friday), and an evening service. On Good Friday the rule seems to have been the Pro-Anaphora service, the Three Hours', and, in the evening, the service of special preparation for the Easter Communion. Some parishes had their choirs sing in the evening Stainer's *Crucifixion*. These were St. Paul's, St. Simon's, St. Chrysostom's, the Advent, all in Chicago.

So general has the custom of the Three Hours' service become that its interesting history, written by Dr. James S. Stone in the current number of the scholarly *St. James' Review*, is very opportune. It had its origin in Lima, Peru, in the early eighteenth century, passed through Central America to Spain, and reached Rome in 1,738. In Europe it spread with remarkable rapidity, and was soon generally adopted. In 1865 it was introduced into England, and within ten years into the United States. Unfortunately, at first it was looked upon as a suspicious innovation, but now the "Three Hours" is welcomed everywhere. The attendance at this service in this diocese will show how popular it is here. The numbers reported in some parishes were: St. Luke's (Evanston), 300; St. Augustine's (Wilmette), 175; Emmanuel (La Grange), 300; Christ (Winnetka), 300; Christ Church (Woodlawn), 300; St. Paul's (Chicago), 400; St. Andrew's (Chicago), 482; Christ (Joliet), 315; Christ (Harvard), 60; Trinity (Belvidere), 90.

The service of Baptism on Easter Even was also fairly general. At the Epiphany there were 9 baptized; at St. Martin's, 12; at St. Andrew's, 5; at St. Mark's (Chicago), 7. On Palm Sunday the rector of St. Thomas' (colored) Church baptized 41 adults and 8 infants.

The reports of Easter Day are all particularly happy. Bishop Anderson celebrated at St. Mary's, Park Ridge, at 11 o'clock, and preached at the Sunday Evening Club at 8 o'clock, his theme being "The Easter Gospel." Five hundred people were unable to get into Orchestra Hall, where the service was held. Bishop Toll preached at the Cathedral at 11 o'clock, and Dean Pond was the celebrant. The total attendance at the Cathedral during the day was 1,115, including those from the Cathedral Shelter. At St. James', fittingly called the "mother church of Chicago," there were 1,110 at 11 o'clock, and the same number at 4 o'clock; the number of communicants was 458. Christ Church, Woodlawn, had the largest number of communicants, 740. At St. Luke's, Evanston, the total attendance for the day was 2,200, the number of communicants 528. The number of communicants at other parishes was: Church of the Redeemer, 563; St. Chrysostom's, 327; Epiphany, 375; St. Paul's, 543; St. Mark's, 284; St. Andrew's, 235; St. Martin's, 397; St. Thomas' (colored), 525; St. Simon's, 462; Advent, 188; St. Edmund's, 153; St. Elizabeth's (Glencoe), 128; St. Augustine's (Wilmette), 171; Grace (Oak Park), 565; Emmanuel (La Grange), 287; St. Mark's (Evanston), 356; St. Joseph's and All Saints', 160; Mediator (Morgan Park), 100; Christ (Winnetka), 275; Trinity (Highland Park), 158; Holy Communion (Maywood), 165; Trinity (Aurora), 195; St. Lawrence (Libertyville), 89; Christ (Joliet), 239; Christ (Harvard), 101; St. Paul's (La Salle), 76; Redeemer (Elgin), 210; Grace (Pontiac), 75; Christ (Waukegan), 226; Trinity (Belvidere), 165.

For a poor financial year the offerings seem very generous in amount. At St. Luke's (Evanston) $2,200 was given for the building fund, $200 for missions by the Sunday school, and $100 for Sunday school expense. The offering at the Cathedral was for missions. At the Church of the Redeemer the total offering was $10,500, which included $5,000 for the rectory fund that the congregation gave in order to gain $5,000 offered last year by a generous donor. At a vestry meeting held Wednesday in Easter Week the vestry voted to

begin the building of the rectory at once, now that over $10,000 is in hand for it. The offering of the Sunday school for missions was $72.86. At St. Chrysostom's the offering was $2,450; at the Advent, $500 (for current expenses); at the Epiphany, $2,535; at St. Paul's, $6,522 for the new organ being built as a memorial to Bishop Page; at St. Mark's, $950 for current expenses; at St. James, about $3,000; at Christ Church (Woodlawn), $2,500; at St. Andrew's, $650; at St. Edmund's, $475 (of which $170 was for the mortgage fund); at St. Martin's, $1,400 in cash and pledges; at St. Thomas', $700; at St. Simon's, $1,903 for the building fund, current expenses, and missions: at St. Alban's, $580.70; St. Elizabeth's (Glencoe), $350 for current expenses and $90 from the Sunday school for missions; Trinity (Aurora), $400 for current expenses; St. Augustine's (Wilmette), $954.18; Grace (Oak Park), $6,099 for the mortgage fund and $342.42 from the Sunday school for missions; Emmanuel (La Grange), $2,500 for current expenses and $100.59 from the Sunday school for missions; Christ (Joliet), $551.50 for current expenses; St. Joseph's and All Saints', $243; Mediator, $502.92; Christ (Harvard), $325; St. Paul's (La Salle), $251.04; Redeemer (Elgin), $492.35; Grace (Pontiac), $600; Christ (Winnetka), $1,000; Christ (Waukegan), $1,800 by the congregation and $8,000 by William Barwell, junior warden, the whole amount to be used to remodel the parish chapel in memory of Hattie Porter Barwell, the wife of Mr. Barwell; Trinity (Highland Park), $750 for current expenses and $100 from the Sunday school for missions; Trinity (Belvidere), $235; St. Paul's (Kankakee), $900; St. Mark's (Evanston), $1,300.

Many parishes tell of memorial gifts. At Trinity (Aurora) a complete set of Eucharistic vestments was blessed on Maundy Thursday. Trinity (Highland Park) had gifts of an altar frontal and a silk national flag; St. Edmund's was given a lace super frontal and a silver lavabo. The tile floor at St. Luke's, Evanston, the gift of the woman's guild, was used for the first time on Easter Day.

The music was of the usual festival character. Many churches had their choirs sing at an early celebration. At 11 o'clock whole or parts of Gounod's St. Cecilia Mass were generally given. Two parishes kept to parts of Merbecke, St. Luke's, Evanston, having the *Gloria*, and St. Edmund's, the *Credo*. The plain chant setting of the *Gloria in Excelsis* was almost universal.

Church Club Annual Reception

Nearly four hundred men and women of the diocese were present at the Church Club annual reception and dinner at the La Salle Hotel, Thursday evening, April 8th. Mr. George Higginson, the president of the club, introduced the speakers, Bishop Anderson, the Rev. James E. Freeman, D.D., rector of St. Mark's Church, Minneapolis; Mr. Allen D. Albert, president of the Church Club of Minneapolis and St. Paul, and Mrs. Hermon B. Butler, president of the diocesan branch of the Woman's Auxiliary. The general subject of the evening was "Peace and the Missionary Spirit."

Mr. Albert, the first speaker, emphasized the opportunity that the present war is giving to laymen to preach the peace of the gospel of Jesus Christ. The world is, he said, ready for the message, and the United States is the only great nation now at peace. She is the great land marked for political and religious liberty; our need as professing Christians is to put Christianity to work. He related an experience that gave him, he said, a new understanding of his relationship to Jesus Christ, an experience which changed his whole life, that made Jesus Christ the one dominant Figure. Since that experience he has appealed to men for service through His energizing Power, and would have other men do the same. "I found that men had a new regard for me, when they saw that I took my religion seriously; I have tried to make my newspaper a better interpreter of the Christian religion, and I would have you realize, as I realize, in whose Name you are called to serve."

The next speaker was Dr. Freeman. In the morning he gave a most inspiring address to a large meeting of the Woman's Auxiliary. He began his speech in the evening by a graceful reference to Bishop Anderson as one of the great statesmen of the House of Bishops. He said, "There is a broadening vision of the age which is helping men break away from provincialism. We are judging of life in universal terms; God help the men, especially the clergymen, who are not becoming broader, more catholic. Something is happening in the world to-day—and the Finger of God is in it—which is bringing all men together." As an illustration of the growing breadth, he mentioned the appointment to the Lyman Beecher lectureship at Yale of Mr. George Wharton Pepper. For the first time this appointment goes to a layman, and of our Church. He recalled a conversation with Mr. J. P. Morgan shortly before the great financier's death, in which Mr. Morgan lamented the lack of leadership in Church, in State, in art, and in literature, and characterized ours as a "leaderless age." Dr. Freeman said that he replied that great crises like our Civil War developed leaders. To-day, he felt, the greatest crisis in history is developing leaders, and it is America's opportunity to furnish a share of them, and the Church's opportunity to help in the name of God and of Jesus Christ. Men in thousands are knocking at our door, saying, "Sir, we would see Jesus," and we must shew Him unto them. There can be no continuing peace without the expansion of Jesus Christ. We must no longer be apologists for Him, but must say with confidence that salvation and peace are assured only by the Som of Man on the Cross. Peace will come when He is regnant.

Bishop Anderson, who spoke last, commended the inspiration and convictions expressed by the preceding speakers. The Bishop spoke briefly. "What do we mean when we say we are advocates of peace? Peace depends upon righteousness; righteousness depends upon Christianity; Christianity depends upon the missionary spirit. Were the Quakers right, and have we been all wrong? Is there to be a nation among the peoples of the earth corresponding to the Quakers, whose spirit of non-resistance will make them martyrs? All branches of the Church are agreed on the peace programme, but to put it into practice each must do service."

He made a special plea for the Chicago Peace Society, whose secretary was present. He urged men to give utterance to their convictions of peace, and to find a way to express their convictions. The Bishop ended with an appeal for the support of the Churchmen in Chicago of the "One Day's Income" plan made by the Board of Missions to help meet the serious missionary emergency.

Belgian Box Party

A Belgian box party was held at Grace Church parish house on Friday evening, April 9th, under the auspices of the Girls' Friendly branches of the city. Miss M. O. Hutchison, vice-president, and Miss Caryl, chairman of the Social Service Committee, were in charge, in the absence of Mrs. Robert Gregory, the president. Mrs. George F. Porter, who was traveling in Belgium at the outbreak of the war, and who was in Antwerp during the siege, told of some of the needs of the Belgians. The Chicago members of the G. F. S. are now doing all they can to supply food for Belgian women and children. Already $1,800 has been sent through the main office in New York for Red Cross relief work.

Grace Church Teaching Methods

The rector of Grace Church, Oak Park (Rev. F. R. Godolphin), has written to say that the recent reference to Grace Church educational activities made in this letter (of March 13th) has brought him many inquiries from different parts of the country, asking for a copy of the article on the English Church and the Reformation taken from the Chicago Diocesan Journal of Proceedings of 1913, which appeared lately in the Grace Church *Items*. Mr. Godolphin had 2,000 reprints of this article and has already disposed of nearly all of them.

Junior Brotherhood

A splendid meeting of the Junior directors of the Brotherhood of St. Andrew was held in the Tip Top Inn on April 5th. The directors were the guests of Mr. Courtenay Barber. After dinner adjournment was made to the Church Club rooms. Reports were read that showed the Junior work in the diocese in good condition, and that there were more active Junior chapters than for a long time previously. Ten rectors are planning to form Junior chapters. The officers of the Junior assembly were elected, as follows: Chairman, Mr. Courtenay Barber, Church of the Redeemer chapter; vice-chairman, Guy Willard, Church of the Redeemer chapter; secretary, Robert Lehman, St. Simon's chapter; treasurer, Arthur D. O'Neill, St. Alban's chapter; chaplain, Rev. William G. Studwell, rector of St. Mark's Church.

Guild of All Souls

The annual festival of the Guild of All Souls will be held at Trinity Church, Aurora, on Tuesday, April 20th. There will be a full celebration of the Holy Eucharist at 11 o'clock. The preacher at the festival service will be the Rev. John Henry Hopkins, D.D. After the service there will be a business session and a luncheon in the parish house.

Report on Noonday Services

Mr. W. C. Sonnen, secretary of the Local Assembly of the Brotherhood of St. Andrew, which had charge of the ushering at the noonday Lenten services held in the Majestic theatre, has made his report as follows:

	40 days 1915	39 days 1914
Total attendance	18,981	17,972
Largest attendance	1,600	1,800
Average attendance	470	461
Total offerings	$1,421.13	$1,244.40
Largest offerings	158.50	181.47
Average offerings	35.53	32.16

Mr. Sonnen states that there was always a sufficient number of ushers at the services, and that their work was satisfactorily done.

Post-Lenten Conferences

Two Post-Lenten conferences of the series for members of the Brotherhood and other Churchmen have been held on Wednesday evening, April 7th, and on Friday evening, April 9th, at St. Peter's and St. Martin's parish house. Mr. Harry Jubell was the chairman at St. Martin's, and Mr. W. C. Sonnen at St. Peter's. The topic was "The St. Andrew Idea in Practice," and both meetings were well attended.

The Rev. Harvey Officer, O.H.C., who is to be at the University of Chicago, April 12th to 17th, preached at the 11 o'clock service at St. Paul's Church on Low Sunday.

H. B. GWYN.

THE SAINTS are not idle. Their rest is not only worship, but service.—*The Bishop of London.*

The First Bishop of Liege

(Died 727 A. D.)

By CAROLINE FRANCES LITTLE

THE great forest of Ardenne, referred to in the Commentaries of Caesar, lay between the Rhine and the Meuse, being filled with game, which it was the delight of the hunters to slaughter. This so-called sport was made fashionable during the reign of Theodebert III, King of Austrasia, by a wealthy, handsome young nobleman who had come from Aquitane, and was in the service of Pepin de Herstal.

THE CONVERSION OF ST. HUBERT
[From an antique plate]

Hubert, for such was his name, was passionately fond of hunting in this great wooded district, and no day, however holy, kept him from it; nor could the remonstrance of others hold him back. But God had reserved him for higher things, and the call was to come beneath those splendid trees in the solitude of the primeval forest. One Good Friday, as twilight was gathering in the beech woods of Champlon, where to this day the wild stags love to roam, Hubert saw before him a beautiful white stag, so young that its horns were only starting. It refused to move as the hunter approached, and the fading sunlight glinting through the branches formed a cross between its horns. Spellbound, Hubert stood, hearing a Voice from heaven calling him to forsake the world. His past life rose up before him—the life of a wild, petted darling of a seventh century court! We can picture him falling upon his knees, pleading for mercy, while the stag, unharmed, slips away amid the deepening shades of oncoming night, its mission having been accomplished.

This was the conversion of St. Hubert, patron of hunters, and first Bishop of the city of Liége, which has come so prominently before us during the past year. A farm standing near the spot where he received his call still bears the name *Converserie*, in remembrance of the chapel which at first marked the event.

St. Hubert was a man of indomitable will, and no power could now turn him back from the Christian course. He went at once to a band of brigands, which he had frequently met when roaming through the forests, and told them of his conversion. He then proceeded to Maestricht, which had been made the episcopal see in 382, and placed himself under the direction of Bishop Lambert, entering the monastery at Stavelot, where he gave himself up wholly to his religious studies. After his ordination his piety and fervor were such that the Bishop associated him in the important work of the diocese.

In 681 the good prelate received the crown of martyrdom, and our saint was chosen as his successor, without a dissenting voice. For a like glorious death he longed, seeking in vain every opportunity to obtain it, but it was not destined for him. The woods that had been his favorite resort held in certain places shrines for the worship of idols, and he used every effort to abolish this pagan practice and root out every vestige from his domain, his labors being indefatigable in all directions. At that period Liége was but a little village on the banks of the Meuse, and thither he decided to transfer his see, bringing with him the remains of the martyred St. Lambert, who became the principal patron saint of the place, although St. Hubert has always been venerated as the founder and first Bishop. He built a stately church in honor of the martyr, and the city grew rapidly in beauty and importance.

St. Hubert's religious fervor seemed to increase as the years went by, and his preaching was not only powerful but so sweet in spirit that it attracted crowds from distant places to hear him. His power in prayer was so great that he was accredited with the performance of miracles. A year before his death a vision of it was vouchsafed him, and to prepare for his departure he visited many altars and shrines, especially that of St. Lambert, praying with tears for his own soul.

In the spring of 727 he went to consecrate a church at Fur, Brabant, preaching one of his eloquent sermons, which proved to be his last. He was at once taken ill, dying in six days, upon May the 27th. With his last failing powers of speech he continually recited the Creed and the Lord's Prayer. He was at first interred at St. Peter's Church in Liége, but about one hundred years afterwards he was removed to the abbey at Adain (or Andage), where he had frequently visited his friend, St. Berengius. The name of the abbey was then changed to that of St. Hubert, which it still bears.

The Gothic Cathedral is the chief interest of this little village of twenty-five hundred inhabitants, and was first built in the seventh century, but has been rebuilt two or three times. St. Hubert's stole, which he received at his consecration, was kept there with great veneration, and miraculous powers were attributed to it. It became a popular belief that a visit to this shrine was a cure for hydrophobia. Even in this century he is invoked on the third of November at Liége with a formula against lightning and rabies. The children at Hainault, if they see a strange dog, sing out:

"Great Saint Hubert,
Who is in his chapel,
Who sees us,
Who calls us,
Big dog, little dog.
Pass your way, I am doing nothing."

The knights of St. Hubert, instituted in 1444, because of a victory upon his day, wear a gold collar with a cross and an image of the saint. His symbol in the Clog Almanacs is that of a stag, in remembrance of his conversion.

It is said by travelers, writing before the present war, that few districts of Belgium were more delightful than those parts where St. Hubert lived and died, known as Ardenne, extending from Liége and Namur on the north as far as Germany, to Luxemburg on the southeast, and to the Samois valley on the west; but now the sun shines down upon the blackened ruins of the battlefields, and the nameless graves of the dead.

"NOT ONE CENT"

A PASTOR who worked up the envelope system with great care was astonished and grieved to have several men return the lists of objects, with this comment opposite the item of Foreign Missions: "Not one cent." That such persons may realize the actual significance of their words, let us state their position in detail. What it involves is this:

Not one cent for revealing a God of love except to Americans.
Not one cent for giving the hope of heaven to a despairing world.
Not one cent for teaching the world the morals of Christ.
Not one cent for healing the sick beyond our borders.
Not one cent for education where it is needed most.
Not one cent for anything which we as Americans are not to get something out of.
Not one cent in attestation of our faith that we have a universal religion.
Not one cent for fulfilling the very purpose of Christ in redemption.
Not one cent for obeying the last command of Christ.

No, these men did not think what they were saying when they wrote these words.—*The Missionary Herald.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

PENDING CHILD LABOR BILLS

THE child labor bills before the state legislatures dealing with the street trades vary, naturally with local conditions, but in general, according to a bulletin sent out by the National Child Labor Committee, they fix an age limit for street work; provide for badges or permits for children at work on the streets; give the school authorities the power to grant and recall these permits so that the child's schooling may not suffer because of his work; forbid children to work on the streets at night; and empower certain officers to enforce the law. In some cases the law is state-wide; in others it applies only to places of a specified size. The remarkable thing about these laws is, however, that they reflect an opinion, quite contrary to tradition, that the child at work on the street should be at least as old as the child at work in the factory. Some states, to be sure, are proposing only a 12-year or in one case a 10-year limit for boys; but five of the nine states considering street trades bills are proposing a 14-year limit for boys and a higher one for girls, and one state, which fixes 12 as the age limit for newsboys, places the limit for other work at 16 for boys and 18 for girls. This is directly in line, the National Child Labor Committee states, with present and proposed street trades laws in Europe where a 15 or 16 year limit is recognized as desirable. One state provides special classes in school for street workers, because they are apt to be backward in their lessons unless special attention is paid to them. In almost every case the enforcement of the law is given into the hands of school officers as well as police, juvenile court, and other officials. All street trades regulation aims to ensure proper schooling to the child.

UNEMPLOYMENT IN CHICAGO

The Chicago Commission on Unemployment has utilized the police of that city with considerable effect. The patrolmen took a printed statement of the situation and of the available men to employers and they are still doing this, with some valuable results, but, as the chairman of the commission says, "of course there is a very limited range of usefulness for such efforts and we are now at work on legislation which we hope will be more efficacious in the future."

The commission urged the council as an emergency measure to extend public works at public cost and for the public benefit. It refused to go into emergency relief work doing public work out of charity funds.

On the other hand, the Industrial Commission is committed to the recommendation of a policy including a state board or council to secure by conference and persuasion a better adjustment of employment and of contracts, so as to regularize industry as far as possible and diminish or prevent mass unemployment. It is also planning to secure improvement in the free state employment offices or exchanges and purposes also to launch upon a cautious experiment with unemployment insurance.

A "CITY MOTHER"

A "City Mother," to act in a confidential capacity with parents in juvenile cases, is the innovation which Chief of Police Sebastian of Los Angeles has introduced. The chief's reasons for this appointment are given in his annual report:

"Owing to the increase in the amount of work in the police juvenile bureau, much of which is of necessity of a confidential nature, this being required to protect the names of first offenders and their families, I have decided to establish a separate bureau, known as the 'City Mother.' It is my intention to keep this bureau in other quarters than the police station houses, so that parents, especially mothers, will not hesitate to confide their troubles to the 'City Mother.'

"I find that many parents do not like to visit the police juvenile bureau, or either of the station houses, fearing publicity, and dreading the effect of its consequences. It will be the duty of the policewoman detailed to command this bureau to receive in confidence the statements of parents concerning their children, and to assist them in every way possible consistent with police duties.

"This being a new departure in our work, many of the details will have to be worked out as questions and obstacles are encountered."

HOUSING REFORM IN LONDON

Some very interesting figures are reported by the census as regards public health reform in the city of London. In 1901 there were, in the administrative county of London alone, nearly a million people living under overcrowded and unwholesome conditions. Probably one-eighth of them lived and died in single-room tenements. Another fifth had two rooms, while about three-fifths had the comparative luxury of three-room tenements. In 1911 there does not appear to have been any appreciable improvement in respect to the amount of overcrowding generally. In that year no less than 265,553 persons occupied single-roomed tenements, and 673,619 occupied two rooms, while the total number occupying less than five rooms amounted to 2,627,934. There were 128,226 families occupying one-roomed tenements; 196,405 families housed in two rooms, while the total number of families found in less than five rooms in the county of London was 718,565. The report concludes that during the decade 1901-1911 there was no positive reduction of the mass of overcrowding regarded as a whole.

IMMIGRANT EDUCATION

The Immigrant Publication Society (241 Fifth avenue, New York), which is devoted to the education of immigrants, is preparing a series of books designed to provide them with interesting and authoritative information concerning American customs, history, and government. The first of the volumes, *Makers of America,* by Emma Lilian Dana, deals in an intimate and simple way with Franklin, Washington, Jefferson, and Lincoln, giving the essential facts about these men. Franklin is described as the first great American, Washington as the father of his country, Jefferson as the friend of the people, and Lincoln as the saviour of his country. These sub-titles afford a side light on the treatment of the respective subjects. John Foster Carr is the director of the society.

BILLBOARD REFORM IN HONOLULU

A friend writes:

"I have just returned from an interesting journey to Hawaii, and I found an amusing instance of billboard warfare in Honolulu.

"Some of the best people there have been fighting the billboard, and they went so far as to boycott the advertisers—agreeing to buy nothing whose claims were presented on the boards. One of the patriots was a prominent supporter of a leading church, and one Sunday morning he found to his dismay that his church had appealed through the billboard for attendance at church. A very attractive picture reinforced the appeal. He was a constant attendant, but he was true to his pledge. He satisfied his conscience by going to Sunday school, but he absented himself from church."

MUNICIPAL VACATION CAMP

In connection with its department of playgrounds Los Angeles has for several years been conducting a vacation camp in the mountains. The camp is open to men and boys during July and to women and girls during August. The playground commission has been able to furnish during the past summer transportation and board for two weeks for the very nominal sum of a little over seven dollars per person. The cost of improvements, plant, and salaries has been met by the city. The camp is in charge of an experienced playground director.

The Supreme Court of the United States has upheld the California eight-hour law for women. Miss Josephine Goldmark, of the National Consumers' League, declares that this law went further than any other in the United States, prescribing the shortest work-day yet enacted and including in its scope a larger number of employees than any similar statute. The Court was unanimous in both cases involving the law, Justice Hughes writing the opinions.

All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

REVISION OF THE PRAYER BOOK

To the Editor of The Living Church:

BEING a priest who is sufficiently old-fashioned to believe in reading the "Ante-Communion" at Sunday morning service, after celebration at the earlier hour, in order to keep up the Church's proclamation of the Ten Commandments in the ears of the world, and give the general morning congregation (who do *not* come to the early celebration) the benefit of the special teaching for the day in Collect, Epistle, and Gospel—those who *most* need both these instructions—may I plead with the Revision Committee for relief from the length of said old-fashioned but altogether wholesome service by the permissive omission of the homily, "Dearly Beloved Brethren," on Sunday as well as weekday mornings? I've been at it for thirty and more years, and am constrained to confess, it makes me tired. The simple exhortation, "Let us humbly confess," etc., has ten-fold more force.

Very truly yours,

HOBART B. WHITNEY.

Trinity Rectory, Athens, N. Y., April 3rd.

PROFANITY

To the Editor of The Living Church:

SEVERAL weeks ago it was suggested in Blue Monday Musings that someone write a tract on the evils of using profane language. I have been disappointed at not hearing anything further on the subject, and being sure nothing could be easier than to run off a convincing little leaflet on this subject, I started one myself. It took just about one minute to realize the difficulty of the task. The whole appeal against swearing is an appeal to the religious instinct, and people who swear do not have their religious faculty developed very highly. However, I finally patched up the inclosed, which I thought I might forward to you, hoping others would either get a suggestion from it, or seeing what not to write, would give us a really strong tract on the subject.

DON'T SWEAR, FRIEND—

For your own sake. The world admires the strong, silent man. You may like to give vent to your feelings, and act like a spoiled child who stamps and cries at every little vexation. Hide your weakness, so that men will not look at you with contempt, and women with disgust. Who but a fool would waste his breath, or expect to mend matters by shouting a string of offensive words?

For your neighbor's sake. Swearing is always disagreeable to those who have to stand by and hear it. It offends many of your good friends and has a bad effect on children. They will imitate you, be your language good or bad. By showing this defect in your character, your influence over others is weakened. Many a kind act, many a good wish and helping hand, have been lost to you by a few profane words; and what have you gained by their use?

For the Almighty's sake. You may not believe in God, but that does not alter the fact that He exists. Or you may prefer to call the Supreme Being the "Laws of Nature" or "Evolution," but of course calling Him any name or no name does not put Him out of existence, or change His rule of justice. You must account to Him at some time for this offence against yourself, your neighbor, and your God.

RESOLVE this day, yes, this *minute:*

"I have the will power to stop swearing, and I will stop now. Swearing has never corrected past troubles, nor improved present ones. I will swear no more."

Very truly yours,

Philadelphia, April 5th. WILSON H. PILE.

[The publishers desire to say that, with Mr. Pile's permission, this tractate will be added to the series of "Church Leaflets" published by The Young Churchman Co., and will be sold at 50 cents per hundred.]

PRIESTLY IDIOSYNCRASIES

To the Editor of The Living Church:

AN interregnum in the rectorate of one's parish church makes evident the diversities of gifts distinguishing our clergy as represented by the types available for supply.

These varying gifts are not only manifest in their preaching, reading, and conduct of Divine service generally, but curiously so in their celebration of the Holy Communion.

The offering of the Christian Sacrifice is so obviously the chief duty of a priest that it would seem but natural for our seminaries to give their students a course in ceremonial; yet, if I am correctly informed, this is done at Nashotah alone. Apparently most seminarians are sent forth ignorant of the principles of ceremonial. Upon his ordination as deacon the young minister is set in some parish under a rector who may or may not be competent to put him right. When priested the youth is likely enough to continue a faulty tradition or develop in his own parish some ceremonial idiosyncracy.

Among the divers uses referred to there were noted recently the following: While most of the visiting clergy wore the surplice, cassock, and stole, one wore a short cotta and black scarf at the celebration. Others, in wearing the eucharistic vestments, omitted the amice, others the girdle, and one priest wore his stole outside his chasuble. Various positions were taken at the altar, one priest trying to balance himself at the south end on a step six inches wide. He maintained his position with difficulty but it was evidently a matter of principle with him.

Some lit the eucharistic lights, others declined to do so, and one would not light them but was willing to celebrate if someone else lighted them. Some confused the oblations with the alms, omitting all reference to the former when no alms were offered. Others made the oblation just prior to the canon. Some faced the altar at the epistle and gospel, others the people, likewise at the creed. There were those who turned in the most extraordinary fashion half way round at the consecration, permitting the people on one side of the church to see the manual acts but blocking altogether the view of those on the opposite side.

Some knelt when receiving Communion themselves, and one or two also knelt throughout the prayer for the Church Militant as well as throughout the post-Communion prayers.

There were priests who made a ceremonial act of wiping the lip of the chalice after each administration—a usage shocking to reverence and utterly without sanitary value.

Some priests seemed accustomed to fill the chalice to the brim with fifteen or twenty people to receive. There were those who reverently made the ablutions at the altar, others apparently made no ablutions, while one carried out the uncovered chalice to the vestry wash-basin.

I don't believe the clergy realize the distracting nature of their pet idiosyncrasies, at least when viewed by those not in their flock. I suppose their own people become oblivious to their individualisms.

Years ago (before the Oxford reformers sought to restore reverence in the sanctuary) the laity of the American Church were acutely annoyed by these ecclesiastical vagaries, so much so that the matter came up before the General Convention of 1829. In that year the House of Deputies appealed to the Bishops for suggestions as to the posture of clergy and people during the celebration of Holy Communion. As a consequence the House of Bishops placed the following before the deputies in the Convention of 1832:

"With regard to the officiating priest they are of opinion that, as the Holy Communion is of a spiritually sacrificial character, the standing posture should be observed by him, wherever that of kneeling is not expressly prescribed, to-wit, in all parts, including the Ante-Communion and post-Communion, except the confession, and the prayer immediately preceding the prayer of consecration."

While this does not go very far, it tends towards uniformity of posture and to that extent is good.

Surely all seminaries could impress this minimum upon their students in the interest of a harmony sadly needed.

St. Louis, April 3rd. HENRY LEVERETT CHASE.

CLERGY PENSIONS

To the Editor of The Living Church:

I HAVE followed very closely the recent correspondence in your columns concerning the Church Pension Fund as well as your own closely reasoned editorial on the subject and, finally, I have read and re-read the article of Mr. Monell Sayre in your issue of February 20th. I also studied very carefully the preliminary report issued more than a year and a half ago and did my best to appreciate the great actuarial difficulties so lucidly set forth in that painstaking report.

I appreciate Mr. Sayre's desire to be fair. I shall not willingly be less so in reëmphasizing the position which I have consistently held since the issue of the preliminary report. I think that I wrote you in the summer of 1913 that I thought the report admirable except in so far as it differentiated the amounts of the pensions to be paid, and made them to depend upon stipends paid in active service, thus

tending to place a premium upon self-seeking and a penalty upon voluntary self-sacrifice. Mr. Sayre (who seems fair to his opponents) says in his article that that is the sole outstanding objection at this time, and, naturally, he proceeds to defend a feature of the system to which he is committed. In doing so he seems to me to depart somewhat from the admirable lucidity with which he usually writes. His main points seem to me to be:

1. That in any case a pension of appreciably more than $600 would be impossible and larger pensions to a favored few would not greatly affect the apportionment while they would facilitate its collection. This has been said before. It implies that the laity wish (consciously and deliberately) to impose upon our superannuated clergy that same most cruel injustice which they suffer from our system of general clergy support. Hitherto I had supposed them, as well as the clergy, to be more or less the victims of a system which was adopted before its effects in this matter of clergy support were well understood. The argument *may* be further taken to imply that those clergymen who have large and wealthy parishes will use their influence on behalf of the proposed system more zealously if they benefit thereby to a greater extent than the common herd. This premise must be left for the laity and the clergymen concerned to repudiate if they wish to do so.

2. Mention is made of the additional complications caused by the out-of-work clergy. If the number of these clergy can be accurately computed (Mr. Sayre places it at 12 per cent.) I do not see that it presents an insurmountable actuarial difficulty. Indeed Mr. Sayre does not say that it does. It may make computation a little more difficult, but then it has often been found a trifle difficult to do the fair and just thing.

It is no argument at all to say that, in the event of a flat pension, some parishes would make extra grants to their rectors emeriti. That would be, I think, very much to the credit of the parishes doing so. The opponents of the favored-few-system do not, I take it, grudge anyone money so obtained. But the Church as a whole must not adopt a system of rewards for "success."

I heartily endorse Mr. Sayre's closing suggestions of equal salaries to the clergy and equal taxation of the laity, but I think he will find it even harder to eliminate the injustices from an old system than to start a new one right. Yours truly,

JOHN COLE MCKIM.

THE GENERAL THANKSGIVING

To the Editor of The Living Church:

I READ with much interest and deep appreciation the clear and concise explanation of the Rt. Rev. Cortlandt Whitehead in your issue of April 3rd of the reasons why the General Thanksgiving is not now permissible in public worship.

I can now readily see why it is not permitted and I wish to thank him for the information so kindly and clearly furnished and in so doing I am sure I voice the thanks of many Churchmen, who, as a rule, do not go down very deep into these matters, although we should.

However, I hope the Commission on the Revision of the Prayer Book will give it due consideration and that, with the necessary changes, the recommendation will be made for its congregational use in public worship. WILLIAM P. FOLEY.

Washington, D. C., April 6, 1915.

To the Editor of The Living Church:

TO what the Bishop of Pittsburgh has so forcibly written in THE LIVING CHURCH of April 3rd, it may be added that up to the present time the General Convention has refused to approve of the congregational use of the General Thanksgiving. In the Convention of 1889 a motion was made in the House of Deputies (sitting as committee of the whole on the Revision of the Prayer Book) to authorize such alternative use; but the motion was rejected by so large a majority as to be almost unanimous. And in the House of Bishops, at the same Convention, in response to a resolution offered by the Bishop (Dudley) of Kentucky, requesting the "committee on the Prayer Book to report any points touching the interpretation of any rubrics which appear to be ambiguously understood," the following resolution reported through the chairman (Bishop Coxe) of said committee was adopted, viz.: "*Resolved*, That the General Thanksgiving is not lawfully offered by the vocal concurrence of the people with the minister in public worship."

Therefore the congregational use of this prayer at present is directly contrary to the action of the General Convention.

Concord, Mass., Easter Monday. CHARLES L. HUTCHINS.

To the Editor of The Living Church:

SOME of your readers may recall that, at the time of the revision of the Prayer Book, some twenty-five years ago, the question of the manner of recitation of the General Thanksgiving came under discussion. An expression of opinion was asked for by the editor of the *Church Review;* and replies were given by a number of Bishops, and others, lay, I think, as well as clerical. There was (if I remember) no disagreement; all took the ground that it was to be said by the minister alone. JAMES SIMONDS.

Santa Cruz, Calif., April 6th.

EASTER SERMONS

To the Editor of The Living Church:

WILL you, or through your columns some of the clergy, kindly tell me why the Church's Easter message to her people as given from her pulpits on Easter Day so often takes the form of an argumentative discourse intended to show the falsity of claims made against the truthfulness of our Lord's Resurrection?

As a communicant of the Church all my life, with a keen and eager interest in her life and growth, I have been disappointed time and time again on the Queen Festival of the Church's year in hearing such negative treatises of a very positive subject. It would seem to me that the Church decidedly weakens her cause when through her ordained spokesmen she thus deals with the central truth of her life and thereby loses a splendid opportunity for the inspiration of her children, whose very membership in Christ's Kingdom testifies to their belief in His Resurrection. But the fact that it is such a general custom among the clergy leads me to seek enlightenment on this subject, which has given me, and I am sure many others as well, much concern. Believe me, faithfully yours,

Burlington, N. J., April 6th. C. GAUNTT HOLMES.

"DUTCH STRAIN IN THE AMERICAN EPISCOPATE"

To the Editor of The Living Church:

WITH reference to the report and article on the above subject in THE LIVING CHURCH of the 20th inst., it is difficult to say whether I am more astonished at the groundless statements, the spirit underlying the report and article, or their appearance in the columns of a journal devoted to the work of the American Church and the standing of your paper.

In passing over the reference to "wandering gentlemen"—the judgment on the taste and language of this paragraph I will submit to readers of THE LIVING CHURCH, with a pious hope however that a few of them may wander about in the writer's social circle.

The writer whilst acknowledging that my participation at the consecration of the Bishop of Cuba "introduced an element that, so far as it goes, would cure the alleged defects in Anglican Orders" which Pope Leo XIII. deemed of sufficient importance to invalidate those orders, yet in his opinion even an event of such far-reaching consequence as that seems insignificant in comparison to what he fears may have occurred—the violation of the letter of some canon, for he quotes with keen approval, evidently, the short-sighted action of Bishop Nicholson at the consecration of Bishop Weller, but every student of Church history to-day knows that on that historic occasion the American Church missed a unique opportunity which the sainted and learned Bishop Grafton of Fond du Lac clearly saw would constitute an important step towards the unity of Christendom. Unfortunately the narrower policy prevailed and the Anglican Church still stands to-day where she then stood, alone—not in communion with any of the other historic Churches of Christendom. Yet the article would still have the Church to-day persist in that calamitous policy—emulate the Bourbons—never learn from experience.

The statement that a technical question only was at issue in regard to that proposed act of full communion, it is difficult to reconcile with the fact that the Bishops named belonged to Churches which were not in communion with the Anglican Church, and, notwithstanding the recognition extended by the House of Bishops and Lambeth Conference, that recognition was all on one side, as subsequent official Russian and Old Catholic decisions only too clearly indicated, so that the action of the Bishops was a purely personal one. I am also a member of the Dutch Old Catholic Episcopate, with one intermediary step, as the article truly asserts, precisely in the same order of succession as Monseigneur Herzog, who was consecrated by Bishop Reinkens, and the statement that I "belong to no ecclesiastical body that has been accorded the first vestige of recognition by any Anglican Body" is absolutely untrue, as there are several priests to-day serving in the American Church on Archbishop Mathew's ordination, some of whom are not many miles from your editorial chair, and not merely priests, but there is also a Bishop of the same orders serving as rector in the Church in America. Even in my own case, I was licensed in an American diocese after my arrival here four months ago. Whilst in England there are two priests at this moment on the same orders licensed and serving in the diocese of London. If these cases do not constitute "a vestige of recognition" perhaps THE LIVING CHURCH will kindly tell us what does. The assertion based again on "common repute," that I am "only one of a number of gentlemen occupying the like status," is even more inaccurate than the next report quoted about certificates but which is also incorrect.

Another sweeping and glaring misstatement is that I am one of a number of men admitted to Episcopal Orders in a manner that is ecclesiastically irregular. Here I presume he assumed that I was consecrated by Archbishop Mathew after the resolution of the Bishops of the Union of Utrecht, but as usual it is an erroneous assumption,

for although Archbishop Mathew claimed autonomy for the Church in Great Britain and Ireland from the Metropolitan see of Utrecht in 1911, the case was only formally and ecclesiastically pronounced upon at the Old Catholic Congress at Cologne in August, 1913, when the Old Catholic Bishops declared that they found themselves compelled to declare that "they regard as ended their ecclesiastical relations with Bishop Mathew." This official breach of union between the Continental and English Old Catholics took place some time after my consecration as Regionary Bishop of Scotland. His relations with the Anglican Church, which were gradually straining since the publication of his pamphlet on Anglican Orders, were finally broken off when the Revised Order of Corporate Reunion was founded, through which he as prelate of the order and his Suffragan Bishop conditionally reördained about four hundred priests (mostly beneficed) of the Anglican Church who doubted their own orders; most of these men are still serving in the Church of England.

As Archbishop Mathew and his Bishops, priest, and people were received into union with the Orthodox Church of the East on the fifth of August, 1911, by the Prince Bishop of Beyrouth, consequently those priests of the O. C. R. are in full communion with the Russian and other Greek Churches.

The assertion that Bishop Mathew has consecrated to the Episcopate "several parties," including myself, whether we accept the statement literally or in the sense in which it is generally understood among the class where such language is current, it is equally inaccurate, for since the establishment of the Old Catholic Church in Great Britain and Ireland and Archbishop Mathew's consecration for this work by the Archbishop of Utrecht in 1908, he has consecrated altogether seven Bishops, and two of these had previously been nominated Monsignori by Rome, and have since, together with another Bishop, also an ex-Roman Catholic, returned to the Communion of that Church. Another Bishop, as already stated, is serving in the American Church in this country, whilst yet another is prelate of the Order of Corporate Reunion and Suffragan for the Archiepiscopal diocese: one is engaged in diocesan work in England, so I am the only "solitary wandering gentleman" left, and as my wandering to this country was at the suggestion of the Archbishop of Canterbury—of which the Presiding Bishop at the consecration was of course cognizant—I am afraid the solicitude expressed for the Church of England as to any possible embarrassment is misplaced.

Article VIII, Constitutions, quoted in the article, has no bearing *whatever* on the subject, and although Article VII refers to a "declaration," it is not applicable to the present case.

I cannot help here contrasting the courtesy I received at the hands of the daily press, with its absence from certain Church journals, for when false reports were sent to some leading New York papers questioning my identity, consecration, and titles, they made full enquiries and enabled me to prove everything, and then amply apologized for the trouble they had given me.

As this letter contains nothing beyond a mere justification of my position, I shall rely on your courtesy and kindness to accord it the same prominence as the report and article, by inserting it in full.

Thanking you in anticipation,

I am, yours very truly,

✠ de Landas Berghes et de Rache,
Old Catholic Bishop.

[It is always a misfortune to have questions of courtesy involved with questions of fact and of duty. With respect to any questions of the first nature, if we have been guilty of discourtesy to our correspondent we tender full apology. But the questions of fact and duty cannot thereby be altered. Our correspondent signs himself "Old Catholic Bishop" and now states, "I am also a member of the Dutch Old Catholic Episcopate with one intermediary step." But two members of the last Old Catholic Congress in Europe, one of them a Bishop, have written us to say that no such Bishop was known to them, and our correspondent's name does not appear in the list of Bishops of the Old Catholic Churches of Europe in the official year book of that body; while as to his status of Prince, if the embassy at Washington of the nation that recognizes that title would certify to it, any embarrassing misunderstanding would quickly be relieved. A statement has been published from the Austro-Hungarian consulate general in New York that no such title is known to any of the members of that office and that it is not listed in any of the state year books or almanacs available to them. We are not maintaining that these considerations ought to be treated as conclusive, and certainly if "the suggestion of the Archbishop of Canterbury" that our correspondent should come to the American Church was expressed in letters of introduction, clearly showing that the regularity of his consecration had been affirmatively passed upon by the Primate and commending him as Bishop to the American Church, much deference would very properly be shown to such letters. But our point is that the questions thus involved are sufficiently delicate to be referred to the House of Bishops, which has heretofore assumed jurisdiction, relieving individual Bishops of responsibility, when questions have arisen relating to the status of Bishops of foreign ordination whose title was perhaps not altogether clear upon its face. And the same reason that impels the caution of the "official Russian and Old Catholic" bodies, with respect to participation in a consecration within a Church not recognized by them as in full communion, must necessarily weigh equally with the American Church. But as to the incident relating to the consecration of the present Bishop of Fond du Lac, the editor carefully abstained from expressing sympathy with either of the two positions taken by Bishops participating, and prefers to continue that reticence. Our correspondent's inference as to the editor's sympathy must therefore be recognized as inference only, and not as receiving the editor's endorsement by virtue of the fact of its publication.—Editor L. C.]

ACCESSIBILITY OF CITY CLERGY

To the Editor of The Living Church:

UNDER the caption "Accessibility of City Clergy" a correspondent in the issue of April 10th of The Living Church tells of an unsuccessful attempt on the part of a reporter, posing as a "down-and-out," to see the rector of one of our largest parishes in New York City. Your correspondent takes comfort that this parish is "frankly protestant." Your editorial "caution in accepting criticisms of this sort at their face value" would not seem to apply to a similar experience of my own while in New York something over a year ago, and your correspondent would have gotten no comfort out of the fact that the parish was "frankly Protestant." In this instance the parish was "frankly Catholic."

I was in search of certain information, and there was only one man in New York who, I was sure, could give the information. I called at this Catholic church and asked for Fr. ————. I was told by a woman who seemed to occupy a position of care-taker of the parish, that Fr. ———— had given her positive instruction not to give his address to anyone, and that on one occasion when she had disobeyed this instruction the Rev. Father "had blown her up." I then asked if the rector of the parish was about the church and was told that he was not. I did not ask for his address. There were only two priests on duty at this church. I will add that I was also told that Fr. ———— would be in the confessional that afternoon. I did not trouble to return to the church, but finally secured the information that I was after elsewhere.

The experience was a shock to me, all the more so as I was on temporary duty at a chapel, not so avowedly Catholic as the church where I had the unpleasant experience, but where the clergy were at all times accessible to all who desired to see them on any subject whatsoever.

The priest above referred to is an author of national reputation and is a prominent figure in the Catholic movement. One is almost tempted to give names when incidents like the one narrated in your issue of April 10th and the one given above occur.

Faithfully yours in the Church,

Greenwood, S. C., April 10th. C. H. Jordan.

ANNIVERSARY OF "MAGNA CHARTA"

To the Editor of The Living Church:

DOES it not mean much to the people of this Church that on the fifteenth day of the coming June will be celebrated the 700th anniversary of signing of the Magna Charta in which is declared the freedom of that Church which Henry VIII. found, but did not found?

Is it not a wonderful opportunity to teach the historic truth of the Church and set at naught the falsehood of her enemies?

Mount Alto, Pa., April 10th. Henry D. Speakman.

THE LORD IS RISEN

Awake! Awake! lift up your hearts and sing,
All ye who fain your risen Lord would greet.
With alleluias joyful hail your King,
And lay your glad oblations at His feet.

No more can sin and death your souls affright,
No more can waves of sorrow o'er you roll,
For David's "Root and Branch," from Calvary's height
Hath sweetened "Marah's waters" to the soul.

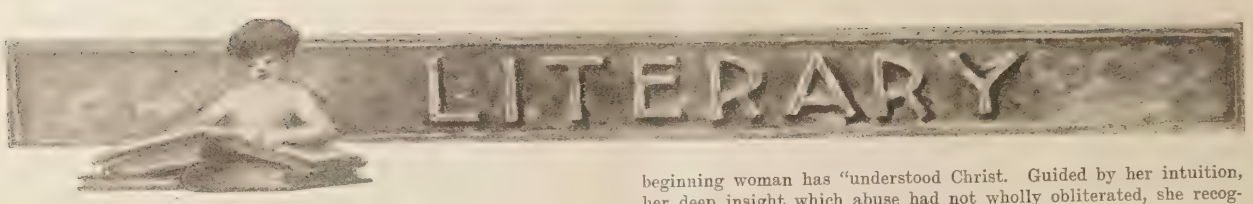
Gethsemane's pain hath banished Eden's tears,
The Cross hath taken all our guilt away.
Like gate of heaven, now the grave appears,
And death's dark night ends in eternal day.

Fairer than Bethlehem's Bright and Morning Star
When East proclaims the "Day spring from on high"
"The Sun of Righteousness" to lands afar
"With healing on His wings" floods all the sky.

Come then ye faithful, come and keep the Feast,
And with glad voices join the endless strain,
"From sting of death, He hath our souls released,
He lives, He lives, who for our sins was slain."

Adele Clare Ogden.

Get out of yourself, and fling yourself into the service of some one else.—*The Bishop of London.*



SOCIAL PROBLEMS

The Christian Life in the Modern World. By Francis Greenwood Peabody. New York: The Macmillan Company. $1.25 net.

"Is the Christian life practicable in this present world? Is it possible to live in the world as it now is, accepting its methods, participating in its business, involved in its social, economic, and political machinery, and at the same time to lead a sober, righteous, and godly life, fit to adorn the doctrine of God?"

This is the question which Professor Peabody puts with the greatest clearness, with the fullest realization of all the difficulties involved. With his accustomed thoroughness and sanity he examines the Christian life in its relation to the family, to the modern business world, to the making of money, to the spending of money on one's self and on others, to the modern State, and to the Christian Church. Not in any way minimizing the obstacles to consistent Christianity, he shows how it is possible to live it in each of these spheres, and what influences must be brought to bear to modify each. He points out, however, that too much stress is laid upon the exceptional cases of infidelity in married life, piracy in business and in politics, etc., and that the "forgotten millions" are living a more wholesome life than that of the small minority who get into the newspapers.

The author is not popular, of course, with those to whom Socialism is the only escape from the difficulties of the present order. But the average man, with his appreciation of the ideals of Socialism, coupled with deep-rooted doubts of the practicability of it, will welcome Prof. Peabody's treatment of the subject. "The many and varied schemes," he thinks, "now so vigorously undertaken by intelligent employers, of conciliation, arbitration, coöperation, profit-sharing, and industrial partnership, are not to be regarded as forms of beneficence or magnanimity. To initiate them in the spirit of paternalism or patronage or charity is, in the present temper of the working classes, to foredoom them to failure. They represent a candid recognition of the fact that the wage system in its bare economic form must be supplemented, if it is not to be supplanted; that the line of division between employer and employed must be effaced by fraternalism, if it is not to be obliterated by Socialism. Schemes of industrial reform must be incorporated with the business, adapted to the type of industry concerned, and charged to production. The proper payment for them is not gratitude, but loyalty. They are one form of evidence that the industrial order, imperfect as it is, may be developed by intelligence and ingenuity into a system of mutual advantage, which is certainly more accessible, and may perhaps be more durable, than the vague ventures which social revolution now so lightly proposes to make."

The transformation needed in the Christian Church, according to the author, is its simplification, socialization, and spiritualization. The intellectual and emotional sides of Christianity have been too much emphasized. "The preliminary and direct approach to Christian discipleship is neither through theological accuracy nor mystical emotion, but through the dedication of the will." He finds fault, accordingly, with the Apostles' Creed, not as not being true, but as omitting most of the facts of the life of Christ and all of His ethical teachings. In this he seems to fail to appreciate the purpose of the creed. The dedication of the will that he desires must be its dedication to a person, and the creed shows us One who left His heavenly glory to take our nature upon Him for our salvation and to suffer death upon the cross for us. That was our Lord's chief message, and His words, wonderful as they are, owe a great part of their compelling force to the facts so simply stated in the creed. Some years ago Dr. Watson put forth a "life creed," something more "practical" than the Apostles' Creed. Where is that creed now? As dead as any Arian creed of the fourth century. But the Apostles' Creed lives on, just because it inspires men to that dedication of the will which Prof. Peabody desires.

With regard to the spiritualization of Christianity, he similarly does some injustice to the value of visible organization. But it would be ungracious to hunt for faults in a book that has so much that is valuable and usable.

The Advance of Woman. By Jane Johnstone Christie. Philadelphia: J. B. Lippincott Co. $1.50 net.

Certainly Mrs. Christie has produced an interesting volume, the sort that provokes further reading and further thought. Two hundred and seventy pages are devoted to "Man as a ruler," "Man a social coward," "Woman as man has made her," and fifty-seven to "What man has done."

In the latter chapter she makes a clever point: From the very beginning woman has "understood Christ. Guided by her intuition, her deep insight which abuse had not wholly obliterated, she recognized the divine in Him. She needed no years of instruction to inform her, for from the outset of His ministry to the time when the world saw Him no more, she clung to Him, ministered unto Him, gave of her 'substance to Him' . . . No service was too lowly for her if she could but do Him reverence." This constant and consistent attitude of woman to our Blessed Lord is contrasted with man's: To Philip's, to whom He said, "Have I been so long time with you and yet hast thou not known Me?" To that of the disciples, to whom He had to say, "Are ye so without comprehension also?"

Mrs. Christie's concluding sentences are: "The seed of the woman shall bruise the serpent's head, and she alone can cure it. This is the message of the Christ gospel, this is the philosophy of His ministry, of the Magdalene at the empty sepulchre and of the 'Go tell' and the 'All hail'; and since God is with woman, who shall be against her?"

C. R. W.

RELIGIOUS

False Gods. By the Rev. Percy Dearmer, D.D. A. R. Mowbray & Co., Ltd., London. The Young Churchman Co., Milwaukee, U. S. A. Price $1.40; by mail $1.50.

With the introductory chapters dealing with gods of wood, stone, etc., and a connecting exposition of Islam, "the difficulty with which Christian nations have gradually assimilated some part of the teachings of Christ—this is indeed the principal theme."

A "little group of men whom we call the Prophets" stood out against the unrealized monotheism of the Jewish race in Bible times, and taught an "unpopular theology"; for the bulk of the people still assumed the reality of the gods of other nations. Of Mohammedanism, "often the Christian nations have been false to their religion, and have sinned in like manner; but the Mohammedan nations have sinned because they were true to theirs." Coming to our own times, the author asks, "if Idolatry means the worship of God under a false mental image, then which of us is altogether free from it?" "Men, we conclude, are good or bad in proportion as they have true or false ideas about the Eternal Spirit." To right ideas about God Dr. Dearmer attributes "the gradual triumph of the Western mind" and "the cheerful confidence of America." The difficulties of the true knowledge of God, particularly illustrated by futile piety, a wrong anthropomorphism, and the direct charging of God with bringing disease, pain, vengeance, sorrow, and punishment upon mankind, are dealt with after a fashion which shows much love for God and men, and much common sense, and reverence; faithfully portraying God's love for us. The book will be read with much profit by those who can discern its good and true points.

One does not desire to be captious about a fine and illuminating treatment of a crucial subject, nor lightly criticise a writer of Dr. Dearmer's experience, but there are some expressions and inferences which might, to the unintelligent reader, give the impression that the author deemed unimportant some of the more outstanding points of Catholic Christianity. However, this may be overlooked, both by critic and student.

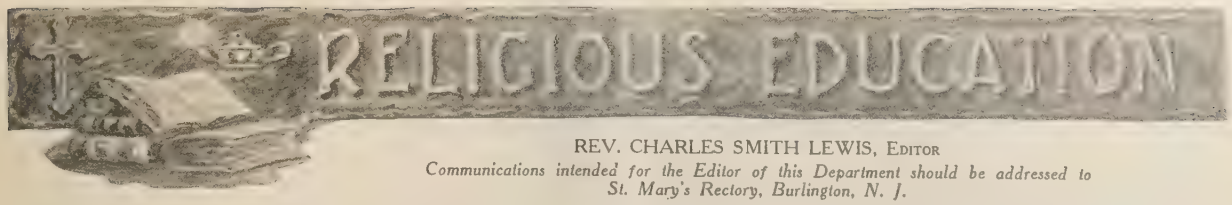
A Sower Went Forth: Sermons by Gerald H. Rendell, LL.D. Late Principal of Liverpool University and Headmaster of Charterhouse. (Second Series.) Longmans, Green, & Co. $1.60 net.

These sermons are painful reading to one who keeps to the ancient faith. To the author, creed and ritual are an abomination and the Holy Eucharist "proclaims in a symbol that Love is Life." "You carry away just what you put there yourself." "All loveliness of soul and heart that we can think, may become ours by the passionate desire to make it ours; and that is to 'eat the flesh and drink the blood.'" "We ought to mean by the Real Presence of Christ just that part of Himself, which one man can pass on to another, and does pass on continually."

It is hard to see that either the Virgin Birth or the Resurrection and Ascension of our Lord is believed by the writer of these sermons. The last half of these selected sermons are lacking the virility and suggestiveness that is to be found in the first half of the book.

B. C. R.

All mental discomfort comes from our minds being in divergence from God's; when the two are agreed no warfare occurs, for they work together, and man's mind accepts God's rule, but reason tells us that disagreement must bring conflicts. He will have His way, and would have us accept all events with the knowledge that He is love, however contradictory those events may be to our comprehension of Him.—*Charles George Gordon.*



REV. CHARLES SMITH LEWIS, Editor
Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

KNOWLEDGE is power. This is as true when applied to the field in which work is to be done as it is when applied to the work. No successful business man would dream of entering upon a business proposition without studying out the conditions of the field where his work is to be done. The Church is embarked upon a huge task of bringing the religious element into the educational life of her people. What does she know about the actual conditions?

Something about the Sunday school situation, a little about the general problem of schools and colleges. In some few persons there is a fair amount of actual knowledge; but on the whole, real ignorance.

What is true of the country at large is too often true of the parish. There the priest is set as the teacher of the souls committed to his care. What does many a priest know of the soul life of his young people? What are the high school boys and girls thinking about? What are they being taught in history classes about the Church, whether of the present or of early days? What about morals? What of the ideals of life that are put before them? How many of us could answer honestly to such enquiries?

Dr. Drury, in his paper before the Church Congress, which we are glad to learn the G. B. R. E. is publishing as a pamphlet, asks a pertinent question:

"Are we as careful about our patients as any ordinary doctor? Parishioners or school boys are the parson's patients; can we give a decently definite statement of the spiritual status, including progress through sins and difficulties to the happy land of healthy-mindedness, of one out of five of the people under our charge?"

Correction of Figures for Sunday Schools

We are obliged, of necessity, to take the reports of those whose business it is to compile our statistics, but it is a bit disheartening for the actual state of our Sunday schools to be so mis-stated as is being done through the report of the committee of the state of the Church to the last General Convention. We pointed out last July this mistake, and showed how it had occurred, in all probability, *i. e.,* in part by a totally wrong figure of Southern Ohio which we corrected on information of the Bishop of that diocese; but alas, it is hard to catch up with such misstatements. The comment of the Committee of the State of the Church is reprinted in *The Living Church Annual for* 1915, but with the editor's correction, showing that the *Living Church Annual* itself claimed nearly 20,000 more Sunday school pupils than were reported by the committee. The erroneous statement without correction forms the basis of a pamphlet that comes forth from the General Secretary of the G. B. R. E.; it reappears in the report of the Sunday School Council of Evangelical Denominations held in January, 1915, in Cleveland, Ohio. As a matter of actual fact *the Sunday schools did not drop off in the number of pupils* as the report says. There is no such decrease as the minutes of the council state on page 17, but on the contrary, as is correctly shown in the later summary printed by the *Living Church Annual* for 1915, on page 416, and in the editorial discussion, page 9, there has been a steady though small increase each year. We call attention to this fact again because the erroneous statement puts the Sunday school work in the wrong light. Progress, not retrogression, is its true status.

Educational Survey in Mid-West

The G. B. R. E. has in hand a splendid piece of work that will no doubt mark the beginning of a series of like investigations. The Synod of the Province of the Mid-West authorized a Survey of the Educational Forces of the Church in that Province, and appointed a committee, of which Bishop Webb is chairman, to prosecute this investigation. They have secured the coöperation of the General Board, and Dr. Bradner and Mr. Kilbourne are pressing the matter on towards results. It may prove of interest, and perhaps suggest lines along which similar work may be done elsewhere, if we outline the methods and aim of the survey.

It is proceeding along the two fields of collegiate and parochial education. The first information asked for from the college registrars is the number of professors and of students and the number of these who are Churchmen. Then the investigation deals with such groups of enquiries as these: Religious affiliation of the college and the attitude of its president and faculty; the courses in Bible Study, both official, *i.e.,* in the curriculum, and voluntary: the methods of reaching students, most thoroughly subordinated into different questions; and finally the results both as to interest and actual effect upon the character of the men or women.

A second line of investigation deals with the increase of the ministry and is addressed to the rectors of the parishes. It must be rather distressing sometimes to be forced to say that nothing is the total result in this field of a parish history. Rectors are further asked about parishioners whose sons or daughters are away from home either at school or college.

On the side of Sunday school and other parochial agencies the investigation is equally thorough. Beginning with a sheet dealing with statistics, it passes on to names and addresses of superintendents and teachers; curriculum and general school plan; school administration; school finance; teacher training; home organization, home nurture in religion. It will be evident from this very brief summary of what is being attempted that the work is to be thoroughly done.

Its value however will depend wholly upon the accuracy and adequacy of the replies. If the parishes within the Province of the Mid-West answer, as we believe they will provided they recognize the value of such a survey, then we shall have a series of facts concerning the educational forces in those five states that will be the beginning of a real knowledge of the situation and will set the Church to the task that lies before her with the only sort of knowledge that is worthy of the object.

It is interesting to hear from Dr. Gardner that "the survey in the Mid-West is going on very successfully. The number of returns that have come in and the willingness to coöperate are much greater than I had anticipated." We shall look with interest to the report which no doubt the board, or the Province, will publish after the work is finished.

New Books

A Blackboard Catechism; being the Church Catechism Explained by Means of Free-hand Drawings, by Clifton H. Brewer, Rector of Trinity Church, Roslyn, New York. Published by The Young Churchman Co., Milwaukee. Price 75 cents; by mail 80 cents.

We have here a capital suggestion for teaching the Church Catechism to a Sunday school by means of the blackboard. The drawings may be simply and easily reproduced by any one who can draw at all. The explanations are really explanatory. We cannot urge too strongly those who have the important and difficult task of teaching the Church Catechism to purchase and study this book. And it is a difficult task; the words are so beyond the intelligence of the ordinary child of to-day. The children do make such miserable mistakes that any real help in explaining is to be welcomed. Mr. Brewer has done a good piece of work and we shall hope that it will encourage him to another.

Daily Services for Schools and Colleges. By the Rev. H. Pakenham-Walsh. Longmans, Green, & Co. Price 75 cents.

This book was originally compiled for use in St. Peter's chapel, Bishop Cotton School, Bangalore, India. The volume is a successful attempt to meet the need for a daily service with children in school, which is more in agreement with their spiritual development than the regular daily prayers of the Prayer Book. It is liturgical in form and based on the Prayer Book order. Some such arrangement would be a great help in private schools.

When our Bayard, a knight without fear or reproach, was laid to rest in the silent city beyond the gates, we thought we should not again look upon his like; but a widow's boy, toiling in the mills and wearing at all times upon his breast the white flower of a blameless life, was even then qualifying for an equally chivalrous career.—*H. J. Desmond.*

"THE DISEASE OF ADMIRATION"

By Roland Ringwalt

MACAULAY has delighted thousands of young readers by his fling at the literary guild. He says: "Grinders of cutlery die of consumption; weavers are stunted in their growth; smiths become blear-eyed. In the same manner almost every intellectual employment has a tendency to produce some intellectual malady. Biographers, translators, editors, all, in short, who employ themselves in illustrating the lives or the writings of others, are particularly exposed to the Lues Boswelliana, or disease of admiration." The chief reason for writing this gibe was a wish to say something that would annoy the Rev. Francis Thackeray, whose life of Lord Chatham Macaulay was reviewing with a sharp lancet and without attempt at anaesthesia.

The phrases, however, catch a young reader, and he sees or thinks he sees the danger of accepting a portrait painted by an admiring hand. A clever boy is, no doubt, amused on hearing a fond mother's description of her dear Johnny; if he has been Johnny's classmate he has detected faults the mother does not proclaim on the housetop. But, after all, the mother knows a great deal about Johnny which even the most lynx-eyed classmate does not know. Taking Macaulay as a guide, the youth goes forth ready to allow for the partiality of campaign biographers, the over-strained speeches of eulogists, the enthusiasm of the relatives or friends who write of one whom they loved and honored. It is worth while to allow for these outbreaks of devotion, but in time the other side of the question forces itself on every honest thinker. Admiration is merely an infirmity, it is malice that is a disease. Life is so crowded that no one has much spare time. Under the eulogies, in the stream of gush, we often find the real merit that won this attachment; but is there any worse waste of time than to listen to spiteful talk or read a spiteful paper? Hardly, except it be worse to utter the spiteful things or to write the spiteful paper.

Let us suppose that the brightest man we know meets us to-day in a trolley car and talks for a five-mile ride about some one he dislikes. His talk may be clear, amusing, possibly instructive, but we are sure to think afterwards that it was unworthy of the speaker. Before the day is gone, perhaps, we find the business rivalry, the social wrangle, or the political grievance that prompted all this, and the more brilliant were the talents so much the more cause to regret that they were so abused. If, however, the dullest person of our acquaintance speaks with love, gratitude, or loyalty of one long departed, we feel that merit has drawn forth these tributes. Once I saw a woman shed tears as she spoke of the tenderness and patience of the schoolmistress of sixty years past. The speaker was not cultured, she was not far from dotage, but one could not withhold reverence from the doer of kind acts and the pupil who so fondly remembered them.

Take any judge of books, and what are the best biographies? James Boswell was a libertine and a drunkard, a vain man, a gossip, a person open to ridicule, but a hero-worshipper who endured from his hero sundry rebuffs that would have driven away anyone but a thorough-going idolater. Edward Gibbon has intellect enough for twenty Boswells, and his sketch, had he left any, of Johnson's rough exterior would have been a masterly cartoon. Yet Gibbon, whose sneer at Johnson is still quoted, would only have given us a cartoon; it is the admirer who painted the portrait, and we may be very sure that no unfriendly hand will ever rival Boswell's work.

Scott finds his biographer in his admiring son-in-law. Most of us will say that Lockhart exaggerated Scott's merits as a lawyer—Scott assuredly never rated himself as a great legal mind. The general verdict of later days was that Lockhart threw too much blame on the Ballantynes. If they were intoxicated over their prosperity, so was Scott; all three were reckless and spent money as if there were no rainy days ahead. Yet, with all this in mind, Lockhart's life is the real authority on Scott. Macaulay's ungenerous comments on Sir Walter show how poor a biographer he would have been.

Edinburgh had its day of jeers and scoffs at Dr. Adam, the bookworm who offended the political rulers of his day and was shoved aside for a man of little merit. But long after Walter Scott wrote with gratitude of his old master's excellences, and long after Scott was gone Lord Brougham spoke of his indebtedness to the kindly scholar whom Edinburgh had never rated at his due worth. Very likely Dr. Adam had the failings his cheaper critics saw—the only traits they could see—but to hold the life-long admiration of the novelist who made Charles Edward live again and of the lawyer who made George the Fourth tremble on his throne was no mean achievement. We may be very sure that some at least of those who baited and worried Dr. Adam would never have been recognized as worthy antagonists by Walter Scott or Henry Brougham.

A long biography by a devoted friend may be dull, nay, more, it may suppress faults and inconsistencies. Yet perhaps the faults and inconsistencies were minor features in the character; but an enemy would have dwelt on them as if they were the man. We may not consider Macaulay as worthy of all the compliments his affectionate nephew pays him, yet who is there who does not see that Trevelyan was far better qualified to write Macaulay's life than Croker or anyone else who would have mixed his ink with political hostility and personal hatred?

Dean Stanley, after a brilliant career at Rugby, wrote the life of his master, Dr. Arnold, who is known to many a reader by Hughes' novel, *Tom Brown's Schooldays*. A man who had been expelled from Rugby and whose life-long desire was to avenge himself on the school and its head might have been entertainingly caustic, he might even have told important facts, but his object would not have been to write a biography; it would have been his purpose to draw up an indictment. It takes knowledge to draw an indictment; still would we really choose Edward Burke as the man to write a life of Warren Hastings, or Thaddeus Stevens to be the biographer of Andrew Johnson?

One of the sharpest and most effective attacks ever made on an American stump was the denunciation of James G. Blaine by Carl Schurz, and when Blaine had a chance in his history to reply he did not conceal his resentment. Both the assault and the countercharge amused those who read them, and that is all that can be said. John Bigelow's friendship for Tilden, on the other hand, did not unfit him for the biographer's task, and Dana's life of Grant was all the better for the hours they had passed under the same tent. Every year of our lives we see more and more clearly that the little weaknesses of the partial judge are consistent with general accuracy; the bias of the enemy makes him err in everything, though he may not be glaringly wrong in anything.

Francis P. Blair would talk calmly of old political feuds and of debates that had passed into history. Then his voice would soften and tears would fall from his eyes as he spoke of the exquisite kindness of Andrew Jackson, whom he declared to be the most patient invalid, the most considerate man to his nurses, the most gentle person in dealing with young children whom he ever saw. Occasionally visitors even stared when Blair insisted that nobody was so ready to yield to his friends, so free from all petty obstinacy as the grim fighter of the swamps. It seems from Blair that after the war and nullification and politics were past, Jackson's delight was to be good humored and even indulgent. He was, so Blair says, suffering intensely when a romping child ran into him with such force as to knock him to the floor, and the old warrior said, "My dear boy, you don't know how much you have hurt me." Only a friend would have presented that side of Andrew Jackson.

Was Macaulay at his best when he ripped and tore poor Montgomery's verses to tatters? Was it worthy of him to make his essay on Barere one constant tirade? Did it become a man of his powers to make a review of Johnson's life a series of volleys at Croker? Were those sneers at Brougham manly or dignified? Far better reading is his beautiful description of Holland House, where he had passed so many of the brightest hours of his life. His generous admiration of Bunyan is worth all his spleen and all his thunder. Even his most rhetorical flights of admiration are better than any of his denunciations. He is abusive because Mr. Thackeray over-praises Lord Chatham, but he comes into his own when he says that of the eminent men whose graves are near Chatham's "scarcely one has left a more stainless and none a more splendid name."

Whatever faults trouble us at the last day, none of us will fear a heavy sentence because we honestly admired wisdom or goodness. He who knew what was in man could say of His forerunner, "He was a burning and a shining light." He could say of a Roman soldier, "I have not found so great faith, no, not in Israel." He could mention the generosity of the widow and the gratitude of the Samaritan. But if spite, or jealousy, or vanity, or stubbornness, has ever sealed our lips when we should have praised another's worth, God have mercy upon us, miserable sinners.

Church Kalendar

Apr. 1—Maundy Thursday.
" 2—Good Friday.
" 4—Easter Day.
" 11—First Sunday after Easter.
" 18—Second Sunday after Easter.
" 25—Third Sunday after Easter. St. Mark.
" 30—Friday.

KALENDAR OF COMING EVENTS

Apr. 21—Louisiana Diocesan Convention, New Orleans.
Massachusetts Diocesan Convention, Boston.
" 21-22—Arizona Dist. Conv., St. John's Church, Bisbee.
" 28—Western Massachusetts Diocesan Convention, Amherst.
May 1-2-3—Eastern Okla. Dist. Conv. St. Mark's Church, Nowata, Okla.
" 4—Mississippi Dioc. Conv., St. Andrew's Church, Jackson.
New Jersey Dioc. Conv.
Penn. Dioc. Conv., Church of St. Luke and Epiphany, Philadelphia.
" 5—Alabama Dioc. Conv., Grace Church, Anniston.
Tenn. Dioc. Conv., St. Peter's Church, Columbia.
Washington Dioc. Conv., Cathedral Chap., Mt. St. Alban.
" 5-6—Springfield Dioc. Conv., St. Paul's Church, Springfield.
" 9—Spokane Dist. Conv., All Saints' Cathedral, Spokane, Wash.
" 11—Harrisburg Dioc. Conv., Harrisburg, Pa.
South Carolina Dioc. Conv., St. John's Church, Florence.
Porto Rico Dist. Conv., Church of St. John the Baptist, San Juan.
Western Nebraska Dist. Conv., St. Stephen's Church, Grand Island.
" 18—Sacramento Dioc. Conv., Sacramento.

MISSIONARIES AVAILABLE FOR APPOINTMENT

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York, unless otherwise indicated below; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rev. C. E. Betticher, Jr.
Rev. J. W. Chapman.
Miss O. D. Clark.

CHINA

Rev. Arthur M. Sherman.

HANKOW

Miss S. N. Higgins.
Deaconess E. L. Ridgely.

SHANGHAI

Dr. W. H. Jefferys.

JAPAN

KYOTO

Rev. Isaac Dooman.

LIBERIA

Miss S. E. Conway.

WORK AMONG INDIANS

Mrs. Baird Sumner Cooper of Wyoming. Address: The Covington, West Philadelphia.

Personal Mention

The Rev. Frank H. Bigelow has accepted a call to become rector of Trinity Church, Lime Rock, Conn.

The Rev. Thomas L. Cole should be addressed at Christ Church rectory, 431 Union street, Hudson, N. Y.

The Rev. George P. Christian has become assistant priest at St. James' Church, Washington, D. C., and should be addressed at 116 Sixth street, N. E.

The Rev. Kenneth Sylvan Guthrie, M.D., has been appointed by Bishop Greer vicar in charge of the Church of All Saints, New York City. He has entered upon his duties and should be addressed 292 Henry street.

The Rev. George N. Holcomb, rector of St. Stephen's Church, East Haddam, Conn., has accepted work in the diocese of Pennsylvania.

The Rev. W. W. Jennings is returning to the United States from Munich, where he went to assume charge of the American church.

The Rev. William H. G. Lewis should now be addressed at The Rectory, Christ Church, Lockport, N. Y.

The Rev. William B. Lusk has been elected rector of St. Stephen's Church, Ridgefield, Conn., and assumes his duties on the opening of the new church on the Fourth Sunday after Easter.

The Rev. H. R. Neely has resigned Trinity Church, Jacksonville, Ill., to take effect June 1st.

The Rev. Henry M. Saville has returned to East Greenwich, R. I., and may be addressed there until further notice.

CAUTION

Van Barringer.—The clergy will pleace note that any use of the names of the undersigned by one Eugene Van Barringer of Binghamton, N. Y., is wholly unauthorized. Theo. J. Dewees, Henry C. Staunton, A. R. B. Hageman, D.D.

ORDINATIONS

DEACONS

Fond du Lac.—On Wednesday, March 31st, in St. Paul's Church, Brooklyn, the Bishop of Quincy, acting for the Bishop of Fond du Lac, ordained to the diaconate Harrison Fred Rockwell, a senior at the General Seminary.. The Bishop was assisted at the altar by the Rev. L. A. S. R. Rose as deacon and the Rev. H. L. R. Thomas as sub-deacon. The candidate was presented by the Rev. A. C. Wilson, the rector; and the sermon was preached by the associate rector, the Rev. E. A. W. Hannington Wilson.

Rhode Island.—Mr. William Lester Phillips, B.A., was ordained to the diaconate at St. Stephen's Church, Providence, at 10:30 A. M., Easter Tuesday by Bishop Perry. The candidate was presented by his pastor, the Rev. Dr. Fiske, the rector of the church, and the sermon was preached by the Rev. Fr. Anderson, O.H.C. The Litany was said by the Rev. Herbert C. Dana of St. Mary's, East Providence, and the Epistle was read by the Rev. R. H. Woffenden of St. Barnabas', Apponaug. Mr. Phillips is a graduate of Brown University and a member of the senior class at the General Seminary, New York. He expects to enter the novitiate at Holy Cross, West Park, upon graduation.

DEACON AND PRIESTS

Harrisburg.—Thursday, March 30th, in St. Luke's Church, Altoona, the Rev. Frederick A. Cook, presented by the Rev. George R. Bishop, and the Rev. Alun Arwel Hughes, presented by the Rev. H. B. Pulsifer, were ordained to the priesthood; and Lewis Chester Morrison, presented by the Rev. Leroy F. Baker, was ordered deacon. They were ordained by Bishop Darlington, the Rev. H. B. Pulsifer being the preacher. The Rev. Mr. Cook will remain in charge of Trinity Church, Tyrone, where he has served his diaconate, and the Rev. Mr. Hughes will remain in charge of Trinity Church, Jersey Shore, where he has been serving less than a year. Mr. Morrison will take up work in the diocese later under the direction of the Bishop.

DIED

Burling.—On Maundy Thursday, entered into Life Eternal, at the Riviera, Biloxi, Miss., Elizabeth Horner Burling, widow of Jospeh L. Burling of Ripon, Wis. Born August 17, 1846; died April 1, 1915. Interred at Ripon, Wis.

Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

Emerson.—Entered into life eternal on Easter morning, shortly after attending the early Communion at Grace Church, Newton, Mass., Charles Walter, son of the late Darius R. and Henrietta Dearborn Emerson, in the sixtieth year of his age. A faithful follower of his Saviour and His Church.

"May light perpetual shine upon him."

Gordon.—Entered into life on Thursday, March 18th, at her home in Reading, Pa., Zettan Stuart, wife of John P. Gordon.

"Her children rise up and call her blessed."

Henry.—February 17th, James Buchanan Henry, aged 82, of Annapolis, Md., leaving a wife, Margaret Elliman, and six sons. A faithful follower of his Saviour and His Church, with him "To live is Christ and to die is gain." A Christian loving and beloved.

Holley.—At Hackensack, N. J., on Good Friday morning, Katharine Ann, wife of the Rev. W. W. Holley, and daughter of the late Col. John Wyse of Middletown, Conn. On Easter Monday morning a Requiem celebration was said in Christ Church, Hackensack, at 8:30, by the rector, followed by the Burial Office at 11 o'clock the Bishop and rector officiating. Interment at Middletown, Conn.

"For a space the tired body
Lies with feet toward the dawn:
Till there breaks the last and brightest
Easter morn."

McConnell.—On April 1st, in De Land, Fla., Edward Frazer McConnell, M.D., aged 43 years, retired naval surgeon, son of Capt. George E. McConnell, U. S. N., retired, and Frances Brice McConnell. At the time of his death he was president of the medical association of Volucia county. Burial from St. Barnabas' Church, De Land, on Easter Monday.

Of your charity pray for the repose of his soul.

Sister Emily.—Sister Emily of the Community of St. Mary, daughter of Richard Leeson, departed this life on March 31st. The interment was on April 1st at St. Mary's Convent, Peekskill, N. Y.

Warren.—In Edenton, N. C., suddenly on Saturday, March 27th, in the seventy-second year of his age, James Coffield Warren.

Jesu, mercy!

Wingate.—At the home of her nephew, the Rt. Rev. Edward M. Parker, in Concord, N. H., on March 23rd, Lucy Fletcher (Stone), aged 83 years, widow of the Rev. Charles Wingate, late rector of St. John's Church, Haverhill, Mass.

MEMORIAL

MRS. ATTMORE ROBINSON

In the falling asleep of Mrs. Attmore Robinson, on March 12th, the Church of the Ascension, Wakefield, R. I., has lost one of its most regular and devout attendants. Though in her ninety-sixth year, it might almost be said of her as of Moses, "her eye was not dim, nor her natural force abated," for she retained to a remarkable degree, for her advanced age, her mental faculties and considerable physical vigor.

Seldom was she absent from her accustomed place in church, and always was she most interested in all things pertaining to the welfare of the parish.

"Fervent in spirit, serving the Lord, rejoicing in hope, continuing steadfastly in prayer, communicating to the necessities of the saints, given to hospitality," she now enjoys, after her long, active, and simple life, "the calm of Paradise the Blest."

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

RECTOR OF CHURCH in poor part of New York City offers use of small but cool rectory to priest and his family for summer in return for weekday duty in church. Daily Celebration and Evensong. Address R2, care Living Church, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

CLERGYMAN, fourteen years' experience, now chaplain and instructor of boys, desires curacy or mission. Extempore preacher, knowledge of institutional Church work. Successful dealing with men and boys. Musical. Good references. Address B. C. D., care E. S. Gorham, 11 West Forty-fifth street, New York.

PAROCHIAL MISSION WORK or assistantship in or near New York City or Brooklyn. Well experienced in mission work. Address Catholic Churchman, care Living Church, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER. English Cathedral choir training, is open to an engagement. Expert trainer of the boy voice and ensemble singing. Full choral service if desired. organ recitals, cantatas. Excellent references and testimonials. Address Doctor of Music, care Living Church, Milwaukee, Wis.

IMMEDIATE POSITION WANTED as organist and choirmaster, by thoroughly experienced Church musician. Accomplished player. Fine trainer and director. Churchman. Highly recommended. Address "GRADUATE," care LIVING CHURCH, Milwaukee.

ORGANIST, first-class, would consider change, where Churchly, devotional, but thoroughly stimulating results are desired. Best possible New York commendations. Moderate salary. Address "CANTO-FERMO," care LIVING CHURCH, Milwaukee, Wis.

BY A CHURCHWOMAN engaged in Mission Work during the winter—position for summer. Would travel, act as companion, secretary, or take charge of two or three children. LOUISE H. FOSTER, Rutherfordton, North Carolina.

POSITION as Companion Housekeeper by Churchwoman of education and refinement, capable of doing stenography and typewriting. References given. Address A. Z., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIR DIRECTOR desires change. Experienced in training boys, and mixed choirs. Communicant; best of references. Address E. U., care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER desires position as governess or companion during summer. College education, experience in teaching. References exchanged. Address LEONORA BOHN, Marshall, Mo.

CHURCHWOMAN, experienced in children's work, desires position in boarding school, 1915-16, as teacher of piano and harmony. References. Address "N," care LIVING CHURCH, Chicago.

EXPERIENCED institutional matron and house-manager desires permanent position in school, orphanage, hospital, or private home. Address "MATRON," care LIVING CHURCH, Milwaukee, Wis.

YOUNG LADY, university graduate, experienced in teaching, desires position as tutor during summer. Address A. B., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, excellent references, desires change. Communicant, English trained. Address A8, LIVING CHURCH, Milwaukee.

DEACONESS of experience will be free May 1st. Would like parish work in or near New York. Address L. M., care LIVING CHURCH, Milwaukee.

PARISH AND CHURCH

AUSTIN ORGANS.—One writing a friend for organ information was recommended to the Austin firm. He thereupon wrote many letters of inquiry to Austin organ users, and wrote back to the one who had recommended: "There was one thing to be noticed about all the letters we received from churches where Austin organs have been installed—that everyone was enthusiastic about the Austin organ." AUSTIN ORGAN CO., Hartford, Conn.

FOR SUNDAY SCHOOL.—Eighty-three Hymns with music from the Church Hymnal, approved by the Synod of the Mid-West. Ten cents a copy, $1 a dozen, postpaid. $5 a hundred, express not paid. THE PARISH PRESS, Fort Wayne, Ind.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

POST CARDS of Cathedrals, Churches, Abbeys, and Missions in the United States and foreign countries. Send for catalogue. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

TWO-MANUAL PIPE ORGAN for sale; modern desk, New York make. Price very reasonable. REV. C. H. BEERS, Washington, Conn.

FINE PIPE ORGAN for sale at a sacrifice. Particulars furnished on application. PITTS PIPE ORGAN CO., Omaha, Neb.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York, Altar Bread, Priest's Hosts, 1c each. People's: Stamped, 20c per 100; Plain, 15c per 100.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

PRIEST'S HOST: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

ALTAR BREADS, all varieties. Circular sent. MISS BLOOMER, Box 173, Peekskill, N. Y.

CLERICAL OUTFITS

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WILL TAKE a small, select party of boys to my camp in the Adirondacks for the summer. Best of care in fine region, competent guide in residence during season. All the lore of the woods. Address REV. A. L. BYRON-CURTISS, 316 East Eighty-eighth street, New York.

EDUCATIONAL

WILL you help to keep three half-orphan Hawaiian girls, eight years of age, in the priory school, Honolulu? $400 will support them for one whole year. Contributions, however small, gratefully received. Address MISS J. L. NOURSE, Chairman of the Islands Committee of the Woman's Auxiliary, 245 Lexington avenue, New York City.

OUT-OF-PRINT PUBLICATION WANTED

WANTED.—A copy of *A Healthful Spirit*, Bates; either new or second hand if in good condition. Please state price. MRS. A. E. ARENDT, 1329 Franklin avenue, Collinsville, Ill.

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WE BUY AND SELL Theological Libraries and collections of good books. Correspondence solicited. SCHULTE'S BOOK STORE, 132 East Twenty-third street, New York.

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NOTICES

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

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An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

APPEALS

GENERAL CLERGY RELIEF FUND

WHILE we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This definite sum amounts to $120,000 a year and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parishes or individuals therefore cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows, and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE, *Treasurer*,
Church House, Philadelphia, Pa.

FREE LENDING LIBRARY

The Sisters of the Holy Nativity appeal to all Churchmen who are interested in the education of the Church in the Faith. They have a free library of Church books, selected mostly by Dr. Fiske of Providence and the late Bishop Grafton. The books are sent by mail all over the country, from Hawaii to Canada. The circulation has been over a thousand annually for the last few years. We receive the most grateful letters from priests and others who have used them. We have courses of study on the Bible, Prayer Book, Doctrine, and Church History, prepared by our priests. This work is in urgent need of money,

and we appeal for help to those who would forward the Lord's Kingdom by providing the poorer clergy and the devout laity with Church reading.

Address Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis., for further information.

TO SAVE FROM FORECLOSURE

The Church of the Good Shepherd, Atlantic City, N. J., appeals to Churchmen everywhere for help. In the midst of a very prosperous spiritual work its very existence is threatened by the foreclosure of a mortgage, on May 1, 1915, which would sweep away church and rectory, paralyzing and perhaps destroying all future efforts. Will not some of the faithful come to the rescue? Contributions will be received or further information given by the rector, Rev. William E. Allen, Sr., 20 North Rhode Island avenue, Atlantic City, N. J. Reference may be made to the Rt. Rev. Paul Matthews, Trenton, N. J.

UTILITY DEPARTMENT ORGANIZED

Subscribers and their friends desiring to buy, sell, or exchange merchandise of any description are at liberty to list their wants with the Information Bureau of The Living Church, 19 South La Salle street, Chicago.

Inquiries for articles will be listed in our files under proper headings, and when similar goods are offered and sought they will be brought together.

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INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to The Living Church, a Bureau of Information is maintained at the Chicago office of The Living Church, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

FOR CONFIRMATION GIFTS

The following books are very desirable for gifts to the newly confirmed.

God's Board. A Manual for the Holy Communion. Containing "Some Plain Advice to Communicants," by the Rev. E. C. Paget, M.A., *Oxon.;* the Order for Holy Communion with Supplementary Devotions; Intercessory Prayers, Hymns for the Holy Communion, etc., illustrated, containing "Helps for Self-Examination." Cloth, .20; by mail .22. Bound in leather, .75; by mail .78.

Manual for the Holy Eucharist. Compiled by the Rector of Howe School. Contains Questions for Self-Examination; devotions before and after Holy Communion; private devotions, etc. Cloth, .25; by mail .27. Bound in leather, .75; by mail .78.

Devotions for Holy Communion. By the Rev. Arthur Ritchie, D.D. Preparation for, Devotions at the time of, and Thanksgiving after, the Holy Eucharist. Cloth, .40; by mail .43.

Prayers for Daily Use and for the Holy Communion. By the Bishop of Iowa (Dr. Morrison). Cloth, .20; by mail .22.

This Do in Memory of Me. By Pearl Howard Campbell. An Instruction for Confirmation and First Communion. Printed in two colors, illustrated with devotional pictures. A beautiful gift for young people. Bound in blue cloth, white leaf stamping. .25; by mail .27.

The Bread of Life. A Manual of Eucharistic Devotion, with Daily Preparation and Thanksgiving. A private devotional manual for adults. Compiled by a Layman. Introductory Note by the Rev. Harvey Officer, O.H.C. Cloth, .50; by mail .55. Leather, 1.00; by mail 1.05.

Dost Thou Believe? A Confirmation Memento. by the late Bishop Scadding. A simple gift for children just confirmed. .10; by mail .11. All of the above are published by The Young Churchman Co., Milwaukee, Wis.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

New York:

E. S. Gorham, 9 and 11 West 45th St. (New York office of The Living Church.)
Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.).
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.
Church Literature Press, 2 Bible House.

Brooklyn:

Church of the Ascension.

Boston:

Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

Somerville, Mass.:

Fred I. Farwell, 87 Hudson St.

Providence, R. I.:

T. J. Hayden, 82 Weybosset St.

Philadelphia:

Geo. W. Jacobs & Co., 1628 Chestnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

Washington:

Wm. Ballantyne & Sons, 1409 F St., N. W.
Woodward & Lothrop.

Baltimore:

Lycett, 317 North Charles St.

Staunton, Va.:

Beverly Book Co.

Rochester:

Scranton, Wetmore & Co.

Troy, N. Y.:

A. M. Allen.
H. W. Boudey.

Buffalo, N. Y.:

R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

Chicago:

Living Church branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, Washington Ave. and 56th St.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State Sts.

Milwaukee:

The Young Churchman Co., 484 Milwaukee St.

St. Louis:

Lehman Art Co., 3526 Franklin Ave.

Louisville:

Grace Church.

London, England:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

LOTHROP, LEE & SHEPHERD CO. Boston.

Shattuck's Parliamentary Answers. Alphabetically Arranged for Questions likely to arise in Women's Organizations. By Harriette R. Shattuck, author of *The Woman's Manual of Parliamentary Law* and *Advanced Rules of Parliamentary Law.* Price 60 cents net; 70 cents postpaid.

FROM THE AUTHOR.

Resurgam: Poems and Lyrics. By O. R. Howard Thomson, James V. Brown Library, Williamsport, Pa.

LITTLE, BROWN & CO. Boston.

The Boy Scouts of Black Eagle Patrol. By Leslie W. Quirk, author of *The Fourth Down; The Third Strike,* etc. With illustrations by William Kirkpatrick. Price $1.00 net.

BOBBS-MERRILL CO. Indianapolis, Ind.

The Wayward Child. By Hannah Kent Schoff. Childhood and Youth Series. Price $1.00 net.

D. APPLETON & CO. New York.

The American Year Book. A Record of Events and Progress. 1914. Edited by Francis G. Wickware, B.A., B.Sc. With cooperation of a Supervisory Board representing National Learned Societies.

The New (German) Testament. By Anthony Hope Hawkins.

MACMILLAN CO. New York.

Robert Fulton. By Alice Crary Sutcliffe, great-granddaughter of Robert Fulton, author of *Robert Fulton and the Clermont,* and *The Homestead of a Colonial Dame.* Price 50 cents net.

G. P. PUTNAM'S SONS. New York.

The Mysticism of Music. By R. Heber Newton, D.D., author of *Parsifal; Social Studies,* etc. Price 75 cents net.

BOOKLETS

LONGMANS, GREEN, & CO. New York.

A War Manual of Prayer. With a Commendation by Field-Marshal Lord Methuen. Price 25 cents net.

PAMPHLETS

CHURCH MISSIONS PUBLISHING CO. Hartford, Conn.

The Gift Prayer Books and other Tales for Our Juniors. Publication No. 99, March, 1915. Price 15 cents.

FROM THE AUTHOR.

The Episcopal Church. A Few Questions Briefly Answered. By the Rev. Edwin G. Hunter, B.D., Talladega, Ala. Published by request.

Bulletin of the Health Department of the City of Milwaukee. March, 1915. Vol. 4, No. 2.

Report of the Bundle Day Committee of the Mayor's Unemployment Committee. New York, March 10, 1915.

The Mexican Revolution and the Nationalization of the Land. The Foreign Interests and Reaction. By Doctor Atl. Whitehall Bldg., Room 334, New York City.

LONGMANS, GREEN, & CO. New York.

Per Christum Vinces. Prayers in Time of War. Third Edition. Price 15 cents net.

BULLETINS

Hobart College Catalogue 1914-1915. Hobart College Bulletins Vol. XIII. No. 2, January, 1915.

Hartford Seminary Foundation Bulletin. Year Book 1914-1915. Hartford Theological Seminary, Hartford School of Religious Pedagogy, Kennedy School of Missions. Vol. I, No. 5, March, 1915.

CARNEGIE FOUNDATION. New York.

The Common Law and the Case Method in American University Law Schools. A Report to the Carnegie Foundation for the Advancement of Teaching. By Professor Dr. Josef Redlich of the faculty of Law and Political Science in the University of Vienna. Bulletin No. 8.

The following bit of sarcasm is from the New York *Evening Post:* For the purpose of war, paganism has an enormous advantage over monotheism. What a nation needs when it is preparing to kill more of its neighbors than its neighbors can kill of its own citizens is a tribal god upon whom it can count for undivided attention and sympathy. Berlin could then address its petitions to Moloch, Paris to Beelzebub, London to Dagon or Neptune, Rome to Ashtoreth, with utter confidence and with no danger of confusion. For obviously there must be confusion when many nations, professing the same creed, are compelled to use very much the same formulas of prayer, inserting only the respective names of the country and its ruler. A private tribal god, upon whose exclusive services the war leaders might count, a private book of prayer embodying the really important facts to be brought to the attention of the tribal god—that is the ideal to which the nations of Europe in arms ought to strive. Or shall we say that Christianity is like the neutrality of Belgium, which is under the guaranty of all the nations and inviolate in times of peace, but which must not be allowed to stand in the way of the interests of a people on the road to great things?"

THE CHURCH AT WORK

THE LATE JAMES M. LAMBERTON
[See issue of April 10, p. 799]

NEW CHURCH BUILDING IN PANAMA

ON PALM SUNDAY the new St. Paul's Church, Panama, was used for the first time for public worship. The cornerstone was laid on the First Sunday in Advent and very happily the building has been completed in time for the services of Holy Week and Easter. At the 6 A. M. service almost the entire communicant roll was present. At the night service it is estimated that upwards of a thousand gathered.

This is the third edifice to be erected in the course of twenty years. It is of reinforced concrete, large and spacious in proportions, and attractively furnished throughout. Additional land is necessary for a parish house, but even if this be delayed very considerable development and extension of Church work in Panama is now possible. The extent of this work is suggested by the fact that within the last eight months there have been upwards of four hundred baptisms. A Confirmation class that will probably reach one hundred is in course of preparation by the rector. Upon the occasion of Bishop Knight's visit in early summer the Consecration of the Church will take place. The Rev. H. R. Carson, chaplain of the Ancon Hospital, priest in charge, has just completed three years of service.

VACATION BIBLE STUDY IN ENGLAND

THE CUSTOMARY vacation term of Biblical study at Cambridge, England, will be held this year as usual. The object is to acquaint students of the Bible with the results of modern Biblical scholarship, and to give systematic instruction on academic lines. The general subject this year will be "The Redemption of the World Through Suffering." The school will be held from July 24th to August 14th. The Bishop of Ely will give an inaugural address and courses of study will be given by Professor Swete, Dr. Whitehouse, and the Rev. S. B. Carpenter, professors at Cambridge; Canon Nairne of King's College, London, and others. The total cost to students, including lecture tickets, will not exceed £2.5 a week. Further particulars may be had on application to Miss E. Lawder (secretary), 25 Halifax Road, Cambridge.

CHURCH SOCIALIST LEAGUE ACTIVE

ARRANGEMENTS have been made by the Church Socialist League to send one of their members, the Rev. A. L. Byron-Curtiss, to a number of diocesan conventions in the East in the interest of that league. He will hold public meetings as occasion offers and will make public addresses explaining Socialism from the scientific and militant view point, receive application for membership in the league, and will say why Church people should give Socialism an intelligent and sympathetic consideration. It is asked that any who will be interested in arranging appointments for Mr. Byron-Curtiss should communicate with E. M. Parker, National Secretary Church Socialist League, Valparaiso, Ind.

EASTER SERVICE FOR DEAF MUTES

ON EASTER SUNDAY a beautiful service for the deaf-mutes of Baltimore was held in the chapel of Grace and St. Peter's Church. The congregation, which consisted entirely of deaf-mute people, was very large; there was a profusion of Easter flowers, and the number who received their Easter Communion was such as to fully attest to the devotion of the deaf-mutes to their Risen Lord. At the conclusion of the service a congregational meeting was held and the Lenten and Easter offerings were designated for foreign, domestic, diocesan, and parish objects. The Easter sermon was preached in the sign language by the Rev. O. J. Whildin, priest in charge of the mission.

During the month of March the Rev. Mr. Whildin, who is the general missionary to the deaf in the South, has been traveling throughout his large field almost continuously. He hopes to continue his work during the month of April, visiting his stations in the dioceses of West Virginia, Tennessee, Mississippi, Louisiana, Atlanta, and Arkansas. He hopes also to be able to visit the numerous large state schools for deaf-mute children in the above dioceses and to make addresses in their chapels.

WAR RELIEF FROM THE PHILIPPINES

EVEN IN the far off Philippines and among the primitive peoples of the mountains, writes Bishop Brent, there is sympathy for the sufferers in the European war. Thus from the Filipina nurses of St. Luke's Training School, Manila, comes 476 pesos. They gave "Cinderella" on the Hospital lawn to aid the Red Cross. From All Saints' Mission, Bontok, we have received 81.72 pesos; from St. Mary the Virgin, Sagada, 90.56 pesos; from the Resurrection, Baguio, 46.42 pesos.

Among the gifts from Igorots were a battle axe, eggs, baskets, etc., from people who had no money. Among the Bontok offerings was a nugget of gold worth about 10 pesos.

Through the efforts of the Philippine mission upwards of 1600 pesos has been contributed to the cause. The Cathedral Sunday school gave 28 pesos. One little toddler was disappointed for, she said, "The Dean told us we were to give our money to the Red Cross. I didn't see any Red Cross!"

A MISSIONARY EMERGENCY FUND

A BULLETIN issued at the Church Missions House states that up to April 1st between three hundred and four hundred persons have sent contributions to the Emergency Fund of $400,000 and more than one-tenth of that amount has already been pledged or given. During Lent the Emergency Committee held weekly meetings on Monday afternoons at the Church Missions House. In addition to members of the committee, the meetings have been attended by members of the Board of Missions, members of the diocesan missionary committees, and officers of the Woman's Auxiliary and other visitors. On March 29th the Rev. H. P. Bull, of the Society of St. John the Evangelist, conducted a service of intercession. About fifty people gathered in the chapel and spent an hour and a half in meditation and prayer.

REMINISCENCE OF BISHOP JOHN WILLIAMS

IN THE Hartford *Daily Courant* dated for Easter Day there is a very readable account of the life and achievements of Bishop John Williams, whose name is so intimately associated with the ecclesiastical history of Connecticut and of the American Church, written by his close friend, Mr. Charles E. Jackson of Middletown. Many incidents relating to the Bishop's life are told in this interesting article.

WORLD CONFERENCE ON FAITH AND ORDER

A NEW BULLETIN issued by the secretary of the World Conference on Faith and Order, Mr. Robert H. Gardiner, states that five new commissions have been apopinted, namely: The Congregational Union of Australasia, the United Free Church of Scotland, the Churches of Christ in Great Britain, the Queensland Conference of the Methodist Church of Australasia, and the Church of England of the Province of South Africa. It is recommended by our own commission that Sunday, May 16th, be observed as a day of special intercession with a sermon on behalf of Christian unity and the World Conference movement, and a majority of the Bishops have already approved the suggestion.

The commission has appointed a new deputation consisting of the Rt. Rev. Dr. Anderson, Bishop of Chicago; the Rt. Rev. Dr. Brewster, Bishop of Connecticut; the Rt. Rev. Dr. Rhinelander, Bishop of Pennsylvania; the Rev. Dr. Manning, rector of Trinity Church, New York, and Mr. George Wharton Pepper of Philadelphia, to be ready to proceed to Europe as soon as conditions permit. Meantime, efforts are being made to get in touch with individuals in Europe and the East and those efforts are meeting with a very cordial reception. A number of sympathetic letters have been received this winter from very eminent officials of the Roman and Eastern Churches and of important Protestant communions throughout the world.

A REMARKABLE CONFIRMATION CLASS

AT ST. JOHN'S CHURCH, Jersey City Heights, N. J. (Rev. George D. Hadley, rector), there were recently confirmed 143 candidates, being the largest class ever confirmed in New Jersey. The class is notable also for other reasons, the following being some of its members: 1 Hebrew (a physician), 2 Unitarians, 9 Roman Catholics, 3 Christian Scientists, 4 Congregationalists, 9 Presbyterians, 7 Baptists, 1 Dutch Reformed, 10 Methodists. Most of the others, as well, were not Churchmen or were only very nominal Churchmen when they were brought into touch with the work of the parish and its Confirmation class. Among the group are three doctors and three lawyers. The boys of the class become members of the Junior Guild of the Iron Cross and the girls of the Junior Auxiliary, as helpers.

MOUNTAIN WORK IN TENNESSEE

Somewhat removed from the business portion of the beautiful little town of Monterey, Tennessee (not nestling among the mountains, but built upon their crest, 2,000 feet above sea level), is the valuable property of 100 acres upon which is a large structure, formerly used as a hotel, but now the recognized settlement House of St. Raphael, and school for social workers and postulants of the Church, under the direction of the Archdeacon, Rev. Thomas D. Windiate. This property is beautifully situated, and picturesque in its environment and own natural beauty. From St. Raphael's as a nucleus have been organized five active missions. With St. Augustine's chapel, in St. Raphael's house, as a center of religious teaching, these missions radiate. In this chapel there are daily morning and evening services for the guidance of the members of the household. Here also has been organized a Sunday school. While the work among the mountain people must necessarily be evangelical, on account of prejudice, it is designed that the central work shall look to the establishment of the Church, whose identity will be known through its teachings in this Sunday school. When the weather is favorable in the summer, Sunday afternoon services are held under the pavilion, situated in the park.

In Calvary mission, situated some three and one-half miles from St. Raphael's, were held our first services, December 6, 1914, conducted by Mr. Herbert Cunningham, a postulant of North Carolina. At this service were five people, but so effective have been the house-to-house visits that now the average attendance at the Sunday school reaches 70. The people are so anxious to receive instruction that they ride seven or eight miles through the severest weather on mules. It is a noteworthy fact that inasmuch as the people never know just when the "preacher" is coming, the sanitary condition of the houses grows better. Mr. Cunningham has with him, in this work, one of the students who is thereby receiving practical knowledge of his great life work.

Faith mission, situated about two miles from St. Raphael's, was visited for the first time on October 13, 1914 (Sunday), for the purpose of arranging for regular Sunday school, by Mr. Paul Williams, a postulant of Delaware. This visit was not very encouraging, for no one was there, except the missionary. Nothing daunted, however, another attempt was made the following Sunday, with nine in attendance, beside five members of St. Raphael's household. Interest is gradually growing and attendance increasing. There are two other students associated with Mr. Williams, in this work.

There are, besides these near-by missions, three others, situated respectively at Wilder, Davidson, and Sandy. These are under the care of Mr. Clarke Smith, lay reader, whose work has received quite a little encouragement, and are visited by Mr. Cunningham from time to time.

As St. Augustine chapel is the center of religious teaching, so the central hospital is in St. Raphael's House. This infirmary is well equipped both for surgical and medical attention, and doubtless will prove a great blessing to the mountain people. It is in charge of Miss Anna P. Hiller, a graduate nurse.

Miss Elizabeth D. Whitmore, who was the first sent by the Archdeacon to this work, not in the present commodious building, but in rented rooms in a nearby house, is still in charge of the household management.

Some needs of the work are: $4,000 on the purchase price of the property; scholarships at $250 a year to support the young men studying for the ministry; scholarships of $50 to support children taking the course in the school; tuberculosis tents, at $25 a year.

THIRTIETH ANNIVERSARY OF PARISH IN ORANGE

On Sunday, April 18th, All Saints' Church, Orange, N. J., will celebrate its thirtieth anniversary. When permission to organize was granted thirty years ago by the late Bishop Starkey, a call was extended to the Rev. Wiliam Richmond. He accepted and labored for twenty years, declining calls to larger fields, and electing to stay with the parish of which he was virtually the founder. He retired in 1905, and is now *rector honorarius*. During his rectorship he introduced a daily celebration of the Holy Communion on each day of the year except Good Friday, and a late celebration in addition to the early one on each Sunday. These services were the first of their kind in the vicinity. A stone church was completed and furnished within two years at a cost of $33,000. From the day of its foundation the parish has done a large amount of what is now termed "Social Service Work," and it has been necessary in the past to enlarge the parish house twice. At present a further enlargement is being planned, to allow this phase of Church activity to be cared for in a proper manner. A modern and suitable rectory was completed in 1894 at a cost of $11,000. It is interesting to note that the chapel in which the first service was held thirty years ago is still used for the three daily services. A Sisters' House is also a part of the plant. While obtaining this valuable plant an endowment fund was begun by the rector and vestry, and from the day it was opened it has been a "free" church, no pews having ever been rented or assigned. During the past thirty years $286,000 have been contributed. To-day the endowment fund amounts to $17,500. The Rev. Clarence M. Dunham accepted the rectorship in 1911 and is now entering upon the fourth year of his rectorate. During this period further large gains have been made. Upon his first anniversary the organ was enlarged by the addition of 500 pipes. The second year the quarters of the men's club were enlarged, with new rooms for billiard and pool tables and also a reading room, all in the parish house. The third year the Sisters' House was entirely renovated, new plumbing being installed, and a large kitchen added, this being in anticipation of the coming of the Sisters of the Holy Nativity of Fond du Lac, Wisconsin, who are soon to work in the parish. All of these betterments were entirely paid for.

MISSIONARY SENDS THANKS

A letter from the Rev. John Cole McKim, missionary at Wakamatsu, Japan, asks that thanks be expressed to friends who responded to a letter sent out last summer by sending many colored pictures for which he had made request. About two hundred of these were received. He could use many more, even up to a thousand. Cards with texts only are not as useful as those which are mainly picture, since few Japanese read English. Gifts of vestments from three sources, privately acknowledged, have been most useful. Still more could be used to advantage.

Mr. McKim is now carrying on work in twenty-one places. In twelve of these there are baptized persons, and in seven there are communicants. He visits each of these places at least four times a year to administer the sacraments, while the three largest have services every Sunday. The great mission of the clergy in Japan, however, is the conversion of the heathen. This is done by preaching, by house to house visiting, through relatives and friends, and in various other ways as opportunity offers. In Wakamatsu we have a kindergarten where fifty children are instructed daily and definitely in the Christian religion. From time to time we are able to baptize one of these children and we have also baptized a few older persons who first knew of us through the kindergarten. It is a useful part of our work. A servers' guild is being organized. So far we have three men and two boys and they are doing good work in more ways than one.

Mr. McKim writes as follows:

"As I have already described traveling work, I will end this letter with a description of a typical Wakamatsu day. A Japanese service is said at 7:30 A.M. At 9 o'clock comes the opening and catechising of the kindergarten. From ten to one must be discharged correspondence (which may be the accumulation of several days' absence) and the preparation of sermons which, being in a foreign language, take a great deal of time. In the afternoon I receive and, sometimes, make visits. Evensong is at five and then, if there is nothing else to do comes more sermon work. This last seems never complete.

"The afternoon callers are interesting and sometimes a little funny. A few really desire instruction in Christianity and slow but steady gains are made by this means. Others want to see how a foreigner lives. A great many want lessons in English. A few sceptical persons have heard that I am over six feet tall and won't believe it till they see it. One man came in only a few days ago to ask me to appraise an American shot-gun which had been offered him in payment of a debt. Another young man wanted me to give him lessons in the various points of Christianity as taught in various sects. On being pressed he admitted that he had not thought of becoming a Christian, but, as he was contemplating a trip to America, he thought it might be helpful and pleasant if he could pass for one while in that country.

"Occasionally the day's work includes a visit to the hospital of Dr. Furukawa, one of our native Christians. As he is a man of no private means, he can admit no absolutely free in-patients, though he has shown kindness and charity in many ways. Twelve dollars a month would pay for one in-patient and it would help us in our work were we able to do this."

FIRE AT HUNGARIAN CHURCH

Much interest has been aroused among Churchmen in the work among Hungarians at South Bend, Ind., under the charge of the Rev. Victor von Kubinyi, which has been organized as Trinity Church and for which a modest church building has been erected. On Easter Even this building was damaged by fire, which caught from a dwelling house next and spread to the back wall of the church which was badly burned, as also was the choristers' vestry room. The damage amounts to about $300 and is fully covered by insurance. Repairs are already in progress.

The rector was preparing a class of children for their Easter Communion when the fire broke out. Getting the children safely out of the building, he returned to rescue the Blessed Sacrament which was reserved in the church and to save such of the furniture as he could. Thus the loss was kept down to the figure mentioned.

In spite of the fire the Easter services were held in the church building, 600 people attending the early and late Eucharists and every one of the communicants of the mission receiving on that day. The initiation of a "Sodality of the Children of Mary," with 29 members, was made on that day.

CHAPLAINS WANTED IN U. S. NAVY

Notice is given that, Congress having provided for an increase from twenty-four to fifty-two naval chaplains, Secretary Daniels

is giving his personal attention to the selection of the men for this important service. He hopes to appoint fifteen or more of the additional number before July, 1916. Ministers not exceeding thirty or thirty-two years of age, of good character, education, and health, with some experience in preaching and pastoral work, are invited to make application. To be chaplain of a battleship or cruiser and care for the spiritual needs of from 800 to 1,000 men is to have opportunity for a great service. Circulars giving information will be furnished. Clergymen of the Church should make their application to the Bishop of Washington, who, in turn, will send them papers prepared by the committee of the House of Bishops, containing questions that must be answered before the approval of the committee can be obtained.

BERKELEY DIVINITY SCHOOL ITEMS

Examinations—Committee on Constitution and Canons—Lectures on Socialism

THE EXAMINING CHAPLAINS of the diocese of Connecticut have been holding examinations for deacons' and priests' orders in the divinity school. The chaplains in attendance have been Prof. Wm. P. Ladd, Rev. James H. George of Newton, Rev. Dr. James Goodwin of Hartford, Rev. Dr. Oliver H. Raftery of Portland, and Rev. William A. Beardsley of New Haven. Bishop Brewster also met the candidates for his personal examination.

THE STANDING COMMITTEE of the diocesan convention on Constitution and Canons held a meeting in Dean Hart's study, April 8th, and gave a hearing in regard to matters referred to it. Probate Judge L. Waldo Marvin of Hartford was present as a member of the committee.

DR. GUSTAV A. KLEENE, professor of Economics in Trinity College, will give three lectures on "Socialism" in the Williams library, as follows: Tuesday, April 13th, at 7 P. M., "Types of Socialism"; Thursday, April 15th, at 4:15 P. M., "The Political Platform of the Socialist Party"; Thursday, April 22nd, 4:15 P. M., "Some Problems of Socialism." All who are interested in these subjects are invited to attend the lectures.

CHURCH WORK AMONG THE COLORED PEOPLE

In Brooklyn—Appeal from South Carolina—A Visit in Tennessee—A Colored Editor Writes

IN THE NORTH as well as in the South, in spite of many difficulties, the Church's work among the colored race has made steady progress. The idea of the Suffragan episcopate in South Carolina has not been injured by Bishop Guerry's withdrawal of his request for such an officer in his diocese; time is given for more discussion and better considered action. And undoubtedly the suffrage will in time be given to Suffragan Bishops, whatever their complexion.

We have this week received more than the usual amount of news concerning this branch of the Church's work. A letter from Long Island tells of progress in Brooklyn, where there are three thriving congregations of colored people. St. Phoebe's mission (Rev. M. F. Duty, in charge) has acquired lots within this year and is beginning construction. St. Philip's Church (Rev. N. P. Boyd, minister) enters its new building on May 1st, its twelfth anniversary. The story of this mission is interesting. Twelve years ago, Mr. Boyd, a graduate of St. Paul's School, Lawrenceville, Va., assumed charge of a colored mission where nineteen discouraged colored communicants were worshipping in a building worth possibly $200. To-day they have a beautiful Gothic church building, 50x104 feet, designed by Mr. Boyd himself, complete in every way, and constructed by colored labor under his own supervision. A commodious basement, steam heated, electric lighted, will seat 500 people. During Mr. Boyd's ministry he has baptized 332 persons, whose ages range downward from 88 years, has presented 200 persons for Confirmation, married 118 couples, and officiated at 182 funerals. On

REV. N. P. BOYD

a lot by the side of the church is a parish house, whose second floor serves as a rectory. Among the various parochial activities is a well equipped printing and publishing company, recently incorporated, and manned entirely by members of the parish.

THERE IS a pressing financial difficulty facing the educational work in South Carolina. With the endorsement of Bishop Guerry, the Ven. E. L. Baskervill, Archdeacon for work among colored people in South Carolina, is issuing an appeal for funds with which to carry on the schools and missions among the negroes. The special need is for repairs in some buildings, for maintenance of industrial features in the schools, to meet a deficit, and to forestall a possible reduction in the pay of missionaries, whose salaries are already small. The colored people last year raised nearly $8,000 for their own work, but the cotton crisis this year has destroyed their resources. One of their schools is already ordered closed, and it will be necessary to raise nearly $3,000 from outside. Archdeacon Baskervill's address is 54 Bogard street, Charleston, S. C.

ANTICIPATING the annual convocation of colored Churchmen, which meets next week, the Bishop of Tennessee, accompanied by leading Churchwomen of Memphis, visited the Hoffman-St. Mary's School for Colored Girls at Keeling, forty miles from Memphis, on Thursday, April 8th. This is the first time that any of the Memphis Church people have made the trip to this school, and they came home very enthusiastic over its present condition and claims. The Church owns one hundred acres of very valuable land at this place, with two new buildings—one the dormitory and school for the girls and the other the residence for the colored Archdeacon of the diocese. There are twenty girl boarders and nearly twice as many day pupils, who are being trained in industrial work and in the practical service of the Church. The Archdeacon, the Rev. E. Thomas Demby, and Mrs. Demby, deserve the highest praise for what has been accomplished in this centre of the negro population of Tennessee. The Board of Missions appropriates the salary ($300) of one woman worker; but otherwise the school is dependent upon voluntary offerings. The sacrifices which the Archdeacon and his wife and the teachers in this school have made and are making are heroic. The Memphis visitors were touched to the heart by the simple story of these colored people, who have kept this school going, "with fresh meat once a week" and other efforts for economy of living, which demonstrate the consecrated determination both of teachers and pupils. The section of country where the school is located is "the black belt" of Tennessee, and every effort will be made to answer the cry of the colored folk, to whom this school of self-efficiency and self-respect has come as a benediction.

DISCUSSING the action of Bishop Guerry in withdrawing his request for a negro Suffragan Bishop, the *Church Herald*, organ of the colored work in South Carolina, says:

"We believe that the change of front on the part of the negro clergy is due mainly to pressure from without the diocese, and that is no sign that their action in 1911 in regard to the negro Suffragan Bishop was taken in ignorance. The delay of the white council in granting the request gave those opposing the plan ample time to get in their work against it. They emphasized the words 'puppet' and 'real Bishop.' They argued that a negro suffragan would not be a real Bishop but merely a 'puppet.' This argument had its effect.

"While the racial episcopate has always been our first choice, yet we were willing, since the colored council had petitioned the white council for the election of a negro Suffragan Bishop and the Church in her wisdom has made such action possible, to try the plan here, with the understanding that our diocesan would continue to use his influence to procure a vote for the Suffragan Bishop in the House of Bishops. And while we can have no guarantee of this, yet, inasmuch as the House of Bishops voted to give the suffragan a vote, we believe that the privilege will be granted some time in the future.

"As to the argument that the Suffragan Bishop is a 'puppet,' we have never entertained that view. In the exercise of his spiritual functions, he is the equal of any Bishop of the Church and we believe that in the exercise of his office under the present Bishop of South Carolina, he would have all the authority and jurisdiction that would be necessary in the carrying out of his work. After all, the kind of a Bishop a man is and the dignity of his office depend, not so much on a question of names as of deeds, and of the value and importance of his ministry in the Church of God. No true minister of the Gospel, be he black or white, be he deacon, priest, or Bishop, can ever with justice be called a 'puppet.' The very nature of the election and consecration of a Bishop sets forth this truth. While his jurisdiction may be limited to a special work, his mission is as complete as that of a diocesan Bishop. Our main objection to the suffragan, as we have said before, is that he has no vote in the House of Bishops."

MEMORIALS AND GIFTS

THE WILL of the late Laura Ogden Whaling of Cincinnati, Ohio, recently filed in the Probate Court, disposing of an estate of about a million, bequeaths to the Children's Hospital of the diocese of Southern Ohio the sum of $10,000.

ST. STEPHEN'S CHURCH, New Hartford, N. Y., received gifts and memorials on Easter Day to the value of nearly $400. The list includes a solid silver chalice and paten, brass vases, silver ciborium, silver-mounted cruets, and a large number of other articles of furniture and ornament.

AT ST. BARNABAS' CHURCH, Tarentum, Pa., March 12th, at the visit of Bishop Whitehead, an oak pulpit was unveiled and dedicated, in memory of the Rev. John Lloyd Taylor, priest in charge from 1899 to 1905. The gift was provided mainly by contribu-

tions from persons baptized and confirmed during Mr. Taylor's incumbency.

A full set of Communion silver for St. John's Church, Wilmington, Del., has been given by Mrs. Lammot du Pont in memory of her mother, Mrs. Andrew Gray Wilson, for many years president of the altar guild, to replace that which was stolen from the church on All Saints' day. The Bishop held a special service of benediction at the celebration of Holy Communion on Maundy Thursday.

Two handsome memorials were presented to the mission of the Advent, Kenmore, N. Y. (Rev. Jerome Kates, in charge), on Easter Day, a communion rail of polished brass and an altar finished in white enamel. These were both given by the warden, Mr. H. O. Sonntag, in memory of his wife, Annie Sonntag, who was one of the founders of St. Philip's Church, Cleveland, Ohio, and for the last two years of her life a most devoted and active worker in the Church of the Advent, Kenmore.

On Passion Sunday, in St. Andrew's Church, Hartford, Conn., Bishop Brewster dedicated the Good Shepherd memorial window given by Richard and Elinor Hill in memory of their parents, Mr. and Mrs. Henry R. Hill. At the same time he also dedicated a new organ, which is in large part the gift of New York people, although the ladies' guild of St. Andrew's contributed $500, and the girls' club and the Sunday school $100 each. St. Andrew's Church has made marked progress since the coming of its present rector, the Rev. W. E. Morgan, almost three years ago.

On Easter Day, at Trinity Church, Buffalo, N. Y., were used for the first time a new set of prayer books for the clergy. These were given by Mrs. T. Guilford Smith in memory of her mother, Charlotte Brownell Ives, and replace the old books which were the same memorial. A new white altar cloth was also used for the first time upon the chapel altar, given by Miss Margaret Gould of New York in memory of Katherine Gould Clifton. This cloth was designed in Mr. Goodhue's office. It is made of fabric especially designed and woven in England for ecclesiastical purposes and is of very rare beauty.

Several beautiful gifts were blessed Easter Even in St. Barnabas' Church, Tomahawk, Wis., among them being a fine brass processional crucifix, an oak paschal candlestick, and a sanctus bell. The bell and the candlestick were given by members of the congregation, the latter in memory of the Rev. Fr. Barker, a former vicar of the mission, who is revered all through the Wisconsin River valley for his life of heroic devotion to the scattered missions of the district. The crucifix was presented in honor of a faithful acolyte and lay reader, Mr. Robert R. Reining, who is soon to leave the parish for the seminary to study for holy orders. The donors of the crucifix were Messrs. H. Gillan, A. E. Smith, and H. Ebert, all of Ascension Church, Brooklyn, N. Y., to which parish Mr. Reining was attached before coming here.

ATLANTA

C. K. Nelson, D.D., Bishop

Easter Services—Diocesan Council at Marietta

Easter services were attended by congregations so large as to test the full seating capacity of the churches in Atlanta, hundreds being unable to get seats in All Saints'. In most cases the number at the early celebrations exceeded the attendance at the midday Communion. Morning Prayer was omitted at All Saints' to give way to a full choral Communion at eleven o'clock. St. Luke's had both services, with a children's Easter procession preceding.

Trinity Church, Columbus, (the Rev. S. A. Wragg, rector), placed the choral Communion at 10:30, in addition to the early celebration, and then full Morning Prayer and sermon at eleven. This plan secured a devout attendance at the Holy Communion on Easter, and no unseemly withdrawals after Morning Prayer.

Missions were generally an object of the Easter offerings. The offering at All Saints' was about $2,000.

Bishop Nelson is slowly recovering from a month's attack of grippe. He preached for two of the missions of North Georgia on Easter Day.

The diocesan council will meet in Marietta, on May 26th. The Woman's Auxiliary will hold its annual convention at the same time and place. The Atlanta delegation will go out on the early suburban cars daily. St. James' Church, Marietta (Rev. R. R. Claibourne, rector), is making elaborate preparations for the entertainment of the council.

ARIZONA

Julius W. Atwood, D.D., Bishop

Date of Convocation—Parochial Matters—Rev. John W. Suter Lectures

The twenty-third annual convocation of the district will be held in St. John's Church, Bisbee (Rev. H. S. Brewster, rector), on April 21st and 22nd. The church at Bisbee has lately acquired a new rectory.

At his recent visit to St. Paul's, Winslow, the Bishop confirmed a class of eighteen and held a service of benediction of the new rectory. Nearly all the Arizona parishes and missions have rectories now, which is a matter of congratulation to the district. The Rev. Jacob White of Winslow is exerting a wide and helpful influence among the people.

The Rev. John W. Suter of Boston has been visiting in Phoenix this spring. On his arrival before Lent he offered his services gratis to the Bishop for whatever work might be assigned him. As a consequence he has preached every Sunday somewhere, filling vacancies and relieving missionaries. He also delivered a course of lectures on the Prayer Book in Fridays in Lent at the Pro-Cathedral. His help has been very much appreciated.

At Flagstaff, the next station west of Winslow, the Rev. A. B. Chinn is putting new life into the work in Epiphany Church, and the debt there has been very largely reduced.

Some time since the Rev. Henry H. Shires was called from Christ Church, Jerome, to the rectorship of St. Luke's Church, Prescott. He accepted, with the consequence that since then he has been keeping up the services in both places, as well as at Clarkdale and Jerome Junction.

The Rev. Charles E. Maimann has taken charge of St. Paul's Church, Yuma, thus relieving the Archdeacon, who has for five months been serving this field.

BETHLEHEM

Ethelbert Talbot, D.D., LL.D., Bishop

Easter Items—Resignation of Archdeacon Bresee

The Easter offering of Christ Church, Reading (Rev. Frederick Alexander MacMillen, rector), for the increase of the endowment of the parish amounted to $1,950. Calvary Church, Tamaqua (Rev. Wallace Martin, rector), wiped out its indebtedness for current expenses by an Easter offering of $466.

The Ven. Asahel A. Bresee, Archdeacon of Reading, has resigned as vicar of All Saints' chapel, Lehighton, and has accepted the rectorship of Zion Church, diocese of Central New York, and will assume his new work May first. However, the Archdeacon intends to preside at the spring session of the archdeaconry of Reading to be held at Trinity Church, Lansford (Rev. James B. May, rector), on Monday and Tuesday, May 3rd and 4th.

CENTRAL NEW YORK

Chas. T. Olmsted, D.D., LL.D., D.C.L., Bishop

Date of Convention—District Convocation—An Italian Mission

The forty-seventh annual convention will meet in Grace Church, Utica, on Tuesday, May 25th, at 4:30 o'clock in the afternoon.

The spring meeting of the convocation of the fourth district was held in Grace Church, Baldwinsville, on Thursday, April 8th. There was a celebration of the Holy Communion at 10:30 a.m. After the business session in the afternoon the Rev. A. E. Dunham read an essay on "The Methods and Work of the Rev. William Sunday."

Thursday, March 25th, the Bishop formally opened the new Trinity Church, Syracuse, and also preached the sermon. A large dwelling house on the lot has been removed to the rear and remodelled into a well appointed parish house. The new building is of Gothic architecture and is constructed of Plymouth seam-faced granite.

A very encouraging work among Italians in Utica is being done under the auspices of the Church of the Holy Cross. Besides giving the regular services of the Church in Italian, the Rev. Salvatore Zedda, the missionary, conducts classes in English for young men three evenings in the week. The class began last November with a membership of fifteen or twenty and will close its sessions at the end of the present month. The missionary is soon to have a class in naturalization for his country men. During the summer, there is a large kindergarten in the chapel and on the church lawn and last year more than one hundred Italian children attended every day. Instruction is given in sewing and industrial work and outdoor games. At the Bishop's last visitation, there were three confirmed and sixteen persons received from the Roman communion, presented by the Rev. Mr. Zedda.

CONNECTICUT

C. B. Brewster, D.D., Bishop

Conference of S. S. Workers in Hartford—New Church to be Built in Plymouth

The Sunday school commission and the Hartford Sunday school union have arranged for a convention and conference to be held in Christ Church, Hartford, on Tuesday, May 11th. It will be an all day and evening gathering, bent on really helping those who come. The Rev. Lester Bradner, Ph.D., will tell how to train teachers. The Rev. E. C. Acheson will tell how he teaches devotion in the Sunday school. The Rev. George W. Davenport will have something practical to say about missions in the Sunday school and the Rev. William H. Gardner will have a helpful address on what is being accomplished in the way of religious education.

The members of St. Peter's parish, Plymouth, have voted to build their new church, which will replace the one recently destroyed by fire, on the rectory lot facing the park opposite the Congregational church. It will be built by a local builder, of field stone, with a tower and slate roof. The plans were drawn and presented to the parish by Architect Horace H. Wheeler.

An every-member canvass was recently made in All Saints' parish, Meriden (Rev. Francis S. Lippitt, rector), with very gratifying results. More money has been subscribed for current expenses and missions than ever before, and the number of contributors is now larger than any previous year. The

organ in this church has been thoroughly renovated and repaired and an electric motor installed.

THE BISHOP'S scheme of setting apart Sunday, April 25th, as "One Day's Income Day" is meeting with general approval and it is hoped the day will be productive of both spiritual and material results. In connection with this movement the Bishop has issued a special prayer for missions at this time.

THE COMING convention of the diocese will be asked to vote upon a new canon creating a diocesan board of religious education. If this canon becomes law it will mark the passing of the present diocesan Sunday school commission.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Holy Week—Reopening of Christ Church, Christiana Hundred

DURING HOLY WEEK Bishop Kinsman conducted a series of special services in St. Barnabas' mission, Marshallton. The attendance at all services during Holy Week was exceptionally good throughout the diocese. At Old Swedes', Wilmington, the Three Hours' service was preached by the Rev. A. E. Clattenberg. The Bishop conducted the Three Hours' in Immanuel Church, New Castle.

AFTER UNDERGOING extensive alterations and improvements, Christ Church, Christiana Hundred (Rev. William H. Laird, rector), was reopened on Easter morning. Bishop Kinsman conducted a brief service of dedication, which was followed by the celebration of Holy Communion. In spite of unusually heavy snow-drifts, in which several carriages and automobiles were actually stalled for a season, a goodly number of people managed to reach the church and thoroughly enjoyed the beautiful service in its rarely beautiful setting. The alterations, which were carried through under the direction of Mr. Henry F. du Pont, were designed as memorials to members of the du Pont family, who have been active in the work of the parish since its inception in 1855. The changes are extensive and display throughout exceptional taste and judgment. Mr. F. Burrall Hoffman of New York was the architect. A new chancel with Corinthian columns of brown stone has been added; the aisles and chancel have been tiled; a delicate wrought-iron communion-rail has been placed, beautiful windows put in throughout the church, new pews installed, and the whole of the interior exquisitely decorated. The decoration of the roof-timbers copies that of St. Thomas' Church in Wells, England. The building is now unique in this diocese in the harmony of its decoration, the dignity of its architectural detail, and the quality of the workmanship.

EASTERN OKLAHOMA

T. P. THURSTON, Miss. Bp.

Change in Date of Convocation

BY THE direction of the Bishop the date of the fifth annual convocation is changed to May 1st, 2nd, 3rd, the place, as before, St. Mark's Church, Nowata, Oklahoma.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Raising an Increased Apportionment—Hospitality to Greek Orthodox Flock

THE DIOCESAN apportionment committee on missions is now arranging an every-member canvass, to cover the whole diocese, to begin simultaneously on Sunday, April 25th, and end on Sunday, May 2nd. Committees will be appointed by the local rectors to coöperate with this plan. It is hoped thus to enable the diocese to meet the 100 per cent. resolution recently adopted by the diocesan committees. Much interest has already been aroused.

EASTER OFFERINGS are about the same as last year. There was a more general observation of Holy Week, Good Friday, and Easter by the different denominations than ever before.

DURING HOLY WEEK the Greek Orthodox Church held services in the parish house of St. Peter's Church, State street, near Bond (Rev. William George McCready, D.D., rector). The attendance was very large. The Bishop came on from Boston to attend the last service.

MAINE

ROBT. CODMAN, D.D., Bishop

Holy Week and Easter—Rector of Bar Harbor in the Hospital

THE THREE HOURS devotion at St. Luke's Cathedral, Portland, on Good Friday was engaged in by a large congregation. A choir of picked voices occupied the gallery at the west end; Canon Schuyler read the reproaches, and the addresses, which were of a high order, were given by Dean Vernon.

ON EASTER DAY, at the Cathedral, there were celebrations at 6:30, 7, 7:30, and 8 o'clock; at 9:30 came the children's Eucharist, and at 10:30 Matins, sermon, and the late Eucharist.

THROUGHOUT Maine, generally, it was a "white Easter," an unusually heavy fall of snow for so late in the season having marked the night before. In the rural districts more particularly this fact naturally lessened the attendance in many places.

AT ST. ANNE'S, Calais (Rev. J. E. Hand, rector), during Lent there was a series of special week-evening sermons by preachers from "over the border" in New Brunswick, as follows: The Rev. Messrs. W. Tomalin of St. Stephen, George H. Elliot of St. Andrew's, G. S. Tobin of Campbello, R. M. Fenton of McAdam, the Archdeacon of St. Stephen, and Dr. Blackall of Dark Bay. The church has recently been thoroughly repaired and painted, and the interior newly carpeted.

THE REV. ALBERT C. LARNED, rector of St. Saviour's Church, Bar Harbor, has undergone, at the local hospital, an operation for appendicitis, and according to the latest reports is in a very promising condition.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop

Passion Music by the Choirs—"Sunday" School Meets on Thursdays

HOLY WEEK saw unusual activities in choir work. Holy Trinity Church, Iron Mountain, St. Paul's Church, Marquette, Grace Church, Ishpeming, and Trinity, Houghton, all had sacred cantatas. Three choirs sang *The Seven Last Words of Christ*, by Theo. Dubois. At Iron Mountain and Houghton, it was necessary to sing the cantata two times during the week to satisfy the people who crowded to hear this beautiful music. The Easter morning attendance was large and offerings the same.

MR. GEORGE KORONSKI has been put in charge of reading the services at Vulcan and Norway, since the Rev. James Crosbie's departure to Munising. The Rev. Harold Johns of Iron Mountain is priest in charge of those missions as well as of the work done in Florence (under Bishop Weller's instruction) and in Sagola, where there has been built up a Sunday school of sixty-five within the last six months. These children gave a good performance in February of the Mystery Play "The Little Pilgrims and the Book Beloved" in the town hall to an audience made up of men from lumber camps, farms, the saw mill location, and railroad section gangs. Recently over fifty per cent. of the school received honors for perfect attendance. This *Sunday* school is held on Thursday afternoon in the school house. All denominations are represented and all are learning the catechism faithfully.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

A Record at St. Paul's, Baltimore

AT ST. PAUL'S CHURCH, Baltimore, 932 persons received during the day—485 at the Church and 447 at the chapel. The Three Hours service at the parish church, conducted by Dr. Kinsolving, was the largest in attendance for many years. Recently 84 persons were confirmed in the church and chapel, 59 being at the latter, which is under Rev. F. H. Staples. The Ven. Dr. J. S. B. Hodges, now in his 86th year, was the celebrant at one of the early celebrations.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. MCELWAIN, D.D., Bp. Suffr.

Interdenominational Summer School

AN INTERDENOMINATIONAL summer school of missions will be held in St. Paul from Wednesday, June 17th, to Tuesday, June 23rd, the sessions being at Olivet Congregational Church, Merriam Park. A number of Churchwomen are coöperating in the arrangements. Details may be obtained from Miss Mary Sue Willes, 405 Dayton avenue, St. Paul, Minn.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Preacher of Flower Sermon Appointed—Deaths of Two Members of Cathedral Parish

BISHOP TUTTLE has appointed the Rev. A. A. V. Binnington, rector of St. Luke's parish, Lebanon, Pa., to preach the flower sermon on the Shaw Foundation, in Christ Church Cathedral, St. Louis, on May 16th next.

CHRIST CHURCH CATHEDRAL, St. Louis (Very Rev. Carroll M. Davis, Dean), feels keenly the loss by sudden death of two of its most devoted and liberal members, Horatio Nelson Davis, junior warden, and Mrs. B. B. Graham. The *Cathedral Items* says: "For thirty years Horatio N. Davis was a member of the vestry and chapter of Christ Church; for more than a year its junior warden. In all that long term of office there was no duty too onerous, no service too humble for his cheerful and conscientious performance." In regard to Mrs. Graham the same paper records: "For many years Mrs. Graham had been deeply interested in Christ Church Cathedral and was a liberal contributor to its mission and social service work. Before the tower was completed she determined on making a distinguished contribution to the stateliness and beauty of the interior. The result of her thought was the gift of the magnificent altar and reredos which now adorn the chancel of the Cathedral."

THE ATTENDANCE at the services in the Columbia Theatre in St. Louis reached a total of 15,607, which was almost double that of last year.

MONTANA

L. R. BREWER, D.D., Bishop
W. F. FABER, D.D., Bp. Coadj.

Easter—Denominational Services in Holy Week—Building Plans in Missoula

BISHOP FABER conducted the Three Hour service on Good Friday at St. James' Church, Deer Lodge (Rev. W. J. Attwood, in charge). It was the first service of the kind ever held there.

AT THE Church of the Incarnation, Great Falls, which has been without a rector for

over two months, the Easter services were conducted by the Bishop. The Brotherhood of St. Andrew is maintaining the services and Sunday school here until the arrival of the new rector, the Rev. G. G. Bennett, who takes charge of the parish June 1st.

It is interesting to note that even in Montana the Presbyterians, Congregationalists, and Methodists are beginning to see the appropriateness of holding daily services during Holy Week, as they did in several places this year.

The Church of the Holy Spirit, Missoula (Rev. H. S. Gatley, rector), is entertaining plans for the erection of a new church, parish house, and rectory, to cost about $28,000. Building will probably commence this spring. They have an excellent site, centrally located and easily accessible.

The services in St. James' Church, Dillon, were taken during the latter part of Holy Week and on Easter Day by the Rev. S. D. Hooker, who was once rector there. All offerings at these services were for missions. The Brotherhood is maintaining services in this field also.

NEWARK

Edwin S. Lines, D.D., Bishop

Retirement of Rev. Stephen H. Granberry

After an active service of thirty-one years as rector of St. Barnabas' Church, Roseville, Newark, the Rev. Stephen H. Granberry will retire on August 1st, and become rector emeritus. The parish is in a prosperous condition and is free of debt. During Mr. Granberry's rectorate the parish church has been much improved and adorned. The vestry has accepted the resignation with much regret.

OHIO

Wm. A. Leonard, D.D., Bishop
Frank Du Moulin, LL.D., Bp. Coadj.

Diocese Profits by Easter Sunshine

Ohio was favored with glorious sunshine and a mild temperature on Easter Day. In Cleveland, in the afternoon, when the weather will permit, the Easter parade on Euclid avenue has assumed the dignity of a beautiful function, and this year more than any previous one the great thoroughfare was thronged with multitudes for miles. Reports indicate that attendance both in the congregations and at the altars, and offerings in the aggregate, far exceeded those of any previous year in the history of the diocese. In the churches there were from one to three celebrations of the Holy Eucharist, and in a majority special services for children and the ingathering of Lenten savings for general missions.

In Toledo, at Trinity Church, more than three thousand persons attended the services of the day. There were three celebrations of the Holy Communion, and offerings somewhat in excess of the amount asked for, $5,000. At St. Mark's, five hundred made their communions at two celebrations, and the offering was $4,000.

In Cleveland, at Emmanuel, there were three celebrations and 630 communions. The offerings in this parish, including special Easter pledges, will amount to nearly $5,000, and the children's offerings for general missions in the aggregate will be about $200. In St. Paul's there were two celebrations and 450 communions. A feature of the evening service at St. Paul's was the offertory anthem, a sacred cantata, *Death and Life*, sung by a superior vested choir.

At the Cathedral, which was thronged throughout the day, and where Bishop Leonard preached and celebrated at the midday service, there were three celebrations, something more than six hundred communions, and offerings of $5,500, being $1,500 in excess of what was asked for.

In Akron, at the Church of Our Saviour, 376 received at three celebrations, and the offering was $1,000. At St. Paul's there were three celebrations, more than three hundred communions, and an offering amounting to what the rector and vestry asked for, $3,000.

OKLAHOMA.

Francis Key Brooke, D.D., Miss. Bp.

Missions Conducted at Purcell and Sulphur

Missions were held during Lent at Purcell and Sulphur by the Rev. V. C. Griffith, assisted by the Rev. F. W. Golden-Howes, the Bishop of Oklahoma delivering the closing address at Purcell. The attendance at both places during the services of the mission, and at the regular services since its close, was very gratifying. A new and helpful feature of these missions was the quarter-hour of preparatory devotion each night, during which hymns from the hymnal illustrative of, and gradually leading up to, the theme of the address, were sung by the clergy, *a capella*, the leading part being taken on the violin by Mrs. Golden-Howes. Each hymn, whether rendered in this manner, or as sung by the congregation to organ accompaniment, was prefaced by a brief word from the missioner interpreting its spiritual content to the people. The object was to prepare the minds of a congregation to whom the Church's ways are strange for the presentation of Church teaching offered in the address. The success of this method was specially noticed when the subject of the address was "Confession and Absolution," for the entire congregation fell upon its knees, Prayer Book in hand, as if already accustomed to the old ways. Similar services are to be held soon again; and plans are making to extend the mission elsewhere in the state.

OREGON

W. T. Sumner, D.D., Bishop

Laymen's Banquet in Honor of Bishop Sumner—Noonday Services

A laymen's banquet was given at the Multnomah Hotel in honor of Bishop Sumner the evening of Tuesday, April 8th. Three hundred guests, laymen and clergy, were present, inspired by the masterly and enthusiastic manner in which the Bishop has laid hold of his duties. The Hon. Rodney Glisan was toastmaster. An interesting historical sketch was given by Mr. Charles H. Dodd, the oldest member of Trinity Church, Portland. The address of welcome was given by Dr. S. E. Josephi. The Bishop made a powerful address, expressing thankfulness that there were hard problems in the diocese of Oregon. As an item of immediate service he called upon Bishop, clergy, and laymen to give a day's income for missions before the first of June. Among the guests was Bishop Paddock of Eastern Oregon.

Noonday services were held during Holy Week in Portland at the Baker Theatre. The speakers were Bishop Sumner, the Rev. H. R. Talbot, the Rev. John Dawson, the Rev. J. E. H. Simpson, and the Rev. F. K. Howard.

During his visitation to Corvallis recently, Bishop Sumner addressed a large meeting of students at the Oregon Agricultural College.

PITTSBURGH

Cortlandt Whitehead, D.D., LL.D., Bishop

Notes for Holy Week and Easter

Easter Day in Pittsburgh was bright and clear, and was characterized by large congregations in all the parishes. There was a record-breaking attendance at the Holy Communion in nearly all of the churches, and the offerings in the congregation and from the Lenten Mite Boxes were exceedingly good. During Holy Week the noonday services at Trinity Church drew great crowds, the addresses during the first four days being by the Rev. G. B. Richards, of Emmanuel Church. On Good Friday the rector, the Rev. E. S. Travers, gave the noonday address as part of the Three Hours' service. At the Church of the Ascension, the Three Hours' service was conducted by the Rt. Rev. J. H. Van Buren, D.D., and the Rev. Mr. Fairlie, the former making three and the latter four of the seven addresses. The Bishop of Pittsburgh officiated at the same service in St. Paul's Church, Kittanning.

RHODE ISLAND

James DeW. Perry, Jr., D.D., Bishop

A Snowy Easter—Churchmen's Club Meeting

The people of Rhode Island had the unique experience of being obliged to shovel paths through the deep snow before they could get out to church on Easter morning. A severe snow storm raged all day Saturday and through a part of the night, so that the landscape on Sunday morning was decidedly that of a good old-fashioned New England Christmas. Easter Day itself was fairly pleasant and not very cold, so that large congregations attended the churches as soon as the people could get out; but there were no great crowds as in former years when the weather was bright and warm. On Palm Sunday and throughout Holy Week the congregations have been good all over the diocese.

An important event of the week in Church circles was the meeting of the Churchmen's Club of Rhode Island at the Narragansett Hotel on Thursday evening, April 8th. Governor R. Livingston Beekman was a guest of the club and Dr. John R. Mott was the principal speaker. It being the annual meeting, the election of officers preceded the dinner. At the election of officers Mr. William L. Sweet was chosen president; William A. Viall, first vice-president; Giles W. Easterbrooks, second vice-president; Benjamin M. MacDougall, treasurer; Henry H. Field, secretary; council, Arthur A. Thomas, Charles A. Tompkins, and Thomas Wray. The secretary reported that the full membership of 250 had been reached during the year. Dr. Mott's address on *Christianity and the War* occupied the evening until 10:30 P.M. and made a profound impression. At the president's table were a number of distinguished guests besides the governor of the state, including the Rt. Rev. James De Wolf Perry, President Faunce of Brown University, the Rev. A. J. Gammett, and the Rev. Dr. Krom of the Congregational church.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

Change in Convention Date—Holy Week and Easter

THE ANNUAL convention assembles May 18th in Sacramento and not on the 11th, as originally announced. The programme includes a convention dinner with special speakers on the clergy pension scheme. The sessions and services will be divided between the Cathedral house and St. Paul's parish house, with a mass meeting of Sunday school workers at Christ Church, Oak Park, and a luncheon at the Japanese mission.

REPORTS of Easter services throughout the diocese tell of fair weather, large quantities of flowers and excellent congregations. The Bishop preached in the Pro-Cathedral in the morning and administered the ordinance of Confirmation to twelve persons. In the evening he preached in St. Paul's Church, where the Knights Templars and their friends crowded the church to overflowing.

THE GOOD FRIDAY services were also well attended. The business houses of Sacramento were closed during the three hours.

SOUTHERN FLORIDA

CAMERON MANN, D.D., Miss. Bp.

Death of Dr. Edward F. McConnell

APRIL 1st, in DeLand, at the age of 43, there died Dr. Edward Frazer McConnell, M.D., a retired surgeon of the United States navy, and president of the medical association of his county. His death was sudden, and unexpected. Dr. McConnell is the son of Captain George E. and Frances Brice McConnell, and a brother is on duty as captain in the marine service of the United States. At the time of his death Dr. McConnell's father, a faithful lay reader of St. Barnabas' Church, De Land, was making his communion.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Easter Offering for Colored Work—Results of Noonday Services

EASTER DAY in Cincinnati was sunshiny and moderately warm, and large attendance marked the services at all the churches. At Calvary an offering of nearly $1,500 was given for the building fund of St. Andrew's mission to the colored people.

THE LENTEN noonday services in Cincinnati closed on Good Friday with a total attendance of 1,646, a gain of 715 over the previous year. The expense of rent of theatre, traveling, hotel bills, advertising, etc., will be about $1,275, with $373.60 offerings at the doors and so far $850 raised in the churches.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

Changed Date for Convention—Easter Offerings

THE BISHOP has changed the date of the annual synod from May 19th and 20th to May 5th and 6th, at St. Paul's Church, Springfield. The Rev. Charles Reade, Canon of St. Paul's Cathedral, Cincinnati, who will represent the Province during the sessions of the synod, is to preach the annual sermon.

THE EASTER offering at St. Paul's Church, Springfield, was $900, and at Christ Church $1,250.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

Easter Confirmations—Endowment for Chaplaincy at Sewanee

EASTER CONFIRMATIONS in the Memphis churches have surpassed all previous records, both as to number and quality. More than two hundred candidates were presented in the five leading churches. The increase in missionary offerings is marked.

TRINITY CHURCH, Clarksville, began on Easter Monday to install a handsome new pipe organ. This is a memorial to all the former saints of that parish. The former organ took the prize at the Philadelphia Exposition in 1876.

THE MOVEMENT to endow the chaplaincy at Sewanee with the sum of $40,000 is growing rapidly. This is to be in memory of the late Rev. John B. Cannon, whose death was a loss to the diocese as well as the University of the South.

UTAH

PAUL JONES, Miss. Bp.

Announcement of Convention Date

THE ANNUAL convocation of this district will assemble at St. Paul's Church, Salt Lake City, on May 26th, and will remain in session two days.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop

The Consecration of Dr. Bliss—His Successor in Burlington

THE REV. GEORGE W. DAVENPORT, secretary of the Province of New England, has accepted the call to the rectorship of St. Paul's Church, Burlington, to succeed the Rev. George Y. Bliss, Bishop Coadjutor-elect, and will enter upon his duties the first Sunday in June.

THE PRESIDING BISHOP has appointed April 21st as the time, and St. Paul's Church, Burlington, as the place for the consecration of the Rev. Dr. Geo. Y. Bliss, the Bishop Coadjutor-elect of Vermont. He has also appointed the Bishop of Vermont as consecrator and the Bishops of Massachusetts and Rhode Island as co-consecrators. As the diocesan convention of Massachusetts comes on that day Bishop Lawrence will be unable to attend and it is hoped that either the Bishop of Connecticut or of Maine will take his place.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Palm Sunday and Easter—New Parish Hall at Chevy Chase—Daughters of the King

PALM SUNDAY was a beautiful and bright day, and large congregations attended the services. Most of the churches had blessed palms. Many Church people keep the palms in their homes from one year to another. All the churches were filled at the Good Friday services. Several had the Three Hour devotion from 12 to 3. Fr. Officer, O.H.C., conducted the serv e at St. Mark's. The church was filled and the most intense interest was manifested. A heavy snow storm visited the city the day before Easter, but Easter Day was sunshiny. All the churches were filled to overflowing, and the music was especially attractive.

A VERY attractive parish hall has been built by the people of All Saints' Church, Chevy Chase (Rev. J. W. Austin, rector), which will be a great assistance in the work of the parish. The vestry room has also been improved, and several large pictures of prominent Cathedrals in Europe have been given for the vestry room. A splendid work is being done at All Saints'.

THE ANNUAL COUNCIL of the Junior Daughters of the King convened in St. Mark's Church, Wednesday, April 7th. Bishop Harding offered the Holy Eucharist, and the Rev. George F. Dudley, D.D., delivered the address. Mrs. Charles Davies of St. Margaret's Church presided. There was a large attendance of young ladies from the different chapters. The

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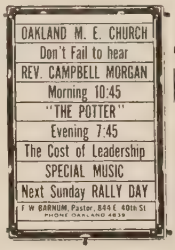

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order is training young girls in Church work, and should be in every parish. The rector of All Saints' Church, Chevy Chase, conducted the question box, answering many interesting questions. A sumptuous luncheon was served by the ladies of St. Mark's. The Rev. C. R. Stetson, rector of the parish, made the address of welcome.

WESTERN COLORADO

Benjamin Brewster, D.D., Miss. Bp.

Doings at St. Matthew's, Grand Junction

Extensive improvements have been made at St. Matthew's, Grand Junction (the Rev. John W. Heal, rector). The church has been re-shingled and the interior handsomely decorated; the rectory has been raised and placed on a fine cement block foundation, and cement walks laid along the Fourth street side of the property. The church, rectory, and guild hall are being painted, and as soon as that work is done the grounds will be graded and a new lawn started. All these improvements have cost a large sum, but the money is almost all in hand through the efforts of the guild, and by the generous donations of a few friends. On Easter Day five services were held, all of which were well attended. The number receiving at the several celebrations was about sixty per cent. greater than last Easter. A set of altar linen, most beautifully embroidered, was used for the first time at the first celebration on Easter morning. It is the gift and work of a communicant of the parish, Mrs. Geo. Stather. The second open forum was held recently, at which two hymns by the late Bishop Spalding were sung for the first time in this city. The interest in the forum is growing, and there seems to be no doubt that it will accomplish a good work in the community.

WESTERN MICHIGAN

John N. McCormick, D.D., Bishop

Easter Advances—Lenten Offering of Sunday Schools

The prospects now are for a larger Sunday school Lenten offering than usual. Grace Church, Grand Rapids, will take the lead this year with $350, followed by St. Mark's Pro-Cathedral with about $300, St. Thomas' Church, Battle Creek, with $150, Trinity Church, Niles, about $27, and other churches with proportionate increases. The number receiving the Holy Communion has been larger this year than ever before. The four largest Easter offerings thus far reported have been St. Mark's Church, Grand Rapids, $1,250, St. Thomas' Church, Battle Creek, $1,100, Grace Church, Grand Rapids, $650, and St. Luke's Church, Kalamazoo, $800.

At the annual meeting of St. Mark's parish, Grand Rapids, a committee was appointed to canvass the subject of enlarging the parish house to meet the growing needs of the work.

All local records for attendance were broken this year at Holy Trinity Church, Benton Harbor, to which the Rev. Wallace Herbert Blake was called as rector two months ago. Of a total active Communicant list of slightly under one hundred, all but seven received the sacrament at either the 7 or 8:30 celebration. An old debt of $250 was cleared off by the combined offerings of the day.

The Easter offering at St. John's Church, Ionia, enables the parish to clear its books. At the Sunday school service each child was given a potted geranium in full bloom.

WESTERN NEW YORK

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop

Large Confirmation Class at Niagara Falls—Pilgrimage of Knights Templar—Easter Offerings—Meetings

Bishop Walker confirmed a very large class at Epiphany Church, Niagara Falls (the Rev. David Henry Weeks, rector), on Thursday evening, April 8th. There were 105 in the class, of whom 75 were adults. Of the class 18 were of Methodist antecedents, 9 Roman Catholic, 6 Presbyterian, 6 Lutheran, 3 Congregational, 2 Baptists, 1 Disciple, 1 Dutch Reformed, 1 Latter Day Saint, 1 German Evangelical. A previous class of this year numbered 26. A third class is expected in June. The congregation voted on Easter Day, with practical unanimity, to begin the erection of a new church building as soon as plans can be completed.

About three hundred Knights Templar of Buffalo, Niagara Falls, and Lockport attended a special service at St. Mark's Church, North Tonawanda, on Easter afternoon. The attendance was the largest since the annual pilgrimages were instituted by the commanderies of these cities several years ago. The delegations were met at the station by the Lake Erie commandery drum corps and made a fine showing in their brilliant regalia as they marched to the church. The service was conducted by the rector, the Rev. G. Sherman Burrows, who is likewise grand prelate of the grand commandery of the state and prelate of the Lake Erie commandery. Mr. Burrows preached on the doctrine of immortality, and a special musical programme was rendered by the choir.

A similar service was held on the evening of Easter Day at Trinity Church, Geneva, for the Geneva Commandery, No. 29, Knights Templar. The Rev. C. M. Sills, D.D., rector of the parish, preached the sermon.

The congregation of St. Peter's Church, Geneva (Rev. Kenneth Bray, rector), was asked by its rector, in view of the crisis which the Church feels arising from the war, to raise last year's Easter offering of $700 for missions to $1,000. The generous response of $1,646.19 was the total received at all services, the Sunday school giving $258.78 as its Lenten offering.

The Rev. L. Carter Harrison, rector of St. Matthias' Church, East Aurora, asked his congregation for $500 to wipe out the mortgage on the church and an additional sum for slight repairs. The offering of $665 more than came up to the requirements.

The spring meeting of the Rochester district of the Woman's Auxiliary was held on Thursday, April 8th, at St. Paul's Church, Rochester, with 133 delegates present. After

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a celebration of the Holy Communion and a brief address by the rector, the Rev. W. A. R. Goodwin, a business meeting was held presided over by Mrs. F. R. Knowlton, secretary of the Rochester district. The diocesan president, Mrs. Philip N. Nicholas, was also present and spoke. A mission study class was conducted by Mrs. Kingman N. Robins, the subject being "Church Work Among the Negroes." The offering of the day and a box of articles were sent to St. Paul's School, Lawrenceville, Va. A quiet hour was conducted by the Rev. David L. Ferris of Christ Church, who spoke on "Being a Witness to the Faith." The principal address was by Bishop Brewer of Montana, who spoke of his work on the frontier.

THE SUM of $1,500 was the Easter offering at Christ Church, Howell (Rev. Asa Sprague Ashley, rector). It will be used to pay in full the debt upon the parish.

THE REV. WALTER NORTH, Ph.D., rector of St. Luke's, Buffalo, announces an Easter offering of $700, which pays all indebtedness and gives a substantial surplus for the future. This is outside the sum of $2,000 which has just been paid for improvements on church and parish house.

THE ANNUAL meeting and dinner of the Christ Church Men's Club of Rochester was held in the parish house on Thursday evening of last week. The Hon. John D. Lynn, United States district attorney, presided as toastmaster, and Police Justice Willis K. Gillette, Attorney Walter T. Scott, and the Rt. Rev. L. R. Brewer, D.D., of Montana were the speakers.

CANADA

Communion Set for 31st Battalion—Enlistments Deplete College Brotherhood

Diocese of Calgary

A BEAUTIFUL silver Communion service was presented by the diocesan Auxiliary to the Thirty-first Battalion. It is complete in every particular and was accompanied by a handsome set of linen worked by members of the Auxiliary. There was a special service held in the Pro-Cathedral, Calgary, when the vessels were consecrated by Bishop Pinkham and the officers and men of the Thirty-first received Holy Communion. At the ordination held by the Bishop in the Pro-Cathedral in March two men were ordered priests.

Diocese of Huron

A MEETING which promises to be of unusual interest is the next one of the East Middlesex deanery. It is to be held May 4th and 5th in the Cronyn Memorial Hall, London. On the first day all wardens, delegates, Anglican Young People's Association representatives, and Sunday school workers are invited to the men's banquet. The addresses will be given by the secretaries of the Laymen's Missionary Movement and of the Canadian Church Missionary Society.—THE MISSION held in Moraviatown in the end of March excited much interest. The services were conducted by an Indian who spoke both in English and in the Delaware tongue. He is a Mr. Monteur, well known to the Indians of the district, where he has conducted annual missions for years.—AT THE memorial service in Christ Church, Chatham, in memory of Lieutenant W. W. Gallagher, who was killed in action in France, the mayor and members of the city council attended officially in a body.

Diocese of Montreal

THE PREACHER on Easter Day, in the Church of St. James the Apostle, Montreal, at both Matins and Evensong, was the rector, the Rev. Allan P. Shatford. It was expected that his regiment would leave for the seat of war in a few days. His subject in the morning was "What happened at Easter." In the evening, "What is the Resurrection Body."

Diocese of Niagara

IN COMMEMORATION of the twenty-fifth year of St. Thomas' branch of the Woman's Auxiliary, Hamilton, a silver Communion service was given to the Burlington Beach church. The annual meeting of the diocesan board of the Auxiliary will be held in Hamilton, April 27th, 28th, and 29th.—WORK AMONG the Armenians in Hamilton is now organized by the Woman's Auxiliary.

Diocese of Ottawa

AT THE confirmation class presented to Archbishop Hamilton, in St. Matthew's Church, Ottawa, out of twenty-seven, eighteen had belong to other religious bodies. Of two elderly candidates who were confirmed by the Archbishop privately, one was an old lady of 87. Another class will be confirmed in May by Bishop Roper, the new Bishop of Ottawa.

Diocese of Quebec

BISHOP BIDWELL of Kingston was the preacher at the fifth of the series of special services for men, held in the Cathedral, Quebec, during Lent. His subject was "Men under Authority."—THE CHAPTER of the St. Andrew's Brotherhood in connection with Bishop's College, Lennoxville, has been obliged to have a change of officers, the director and vice-director having gone to the front. One-fourth strength of the college is divided between the Canadian Overseas Contingent and the Fifth Canadian Mounted Rifles.

Diocese of Rupertsland

A NEW CHURCH is to be built at the mission of Morse Place and enough money has been raised to enable the building to be opened free of debt. The work is to be done by the voluntary labor of the congregation.

Diocese of Toronto

THE THREE HOURS devotional service on Good Friday in Holy Trinity Church, Toronto, was conducted by the rector designate, the Rev. Canon Powell, president of King's College, Windsor.—THE PREACHER at the camp service in Exhibition Park, Toronto, on Palm Sunday, was the Rev. Canon Dixon, honorary captain and assistant chaplain to the Tenth Royal Grenadiers. The preacher took for his subject "Discipline."—THE JUBILEE celebration of the Old Boys of Trinity College School, Port Hope, will be held May 24th. It was announced at the annual meeting of the Old Boys that one out of every ten of the alumni was serving in the war in the King's forces.

SCHOOL FOR STAMMERERS

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The Magazines

The Roman *Catholic World*, conducted by the Paulist Fathers, is this month celebrating its jubilee year with a special number. A large part of the contents for the month is made up of its own historical reminiscences, going back to the time of its founding fifty years ago by Fr. Hecker, "a man who says that we can convert America." There is a letter from Pius IX., and a letter from the Vatican of this year, conveying the blessing of Benedict XV. There is an article by the president of University College, Cork, on *Miracles—Fifty Years Ago and Now*, which challenges the belief that the age of miracles has past. There is an article by William J. Kirby, Ph.D., on *Conditions in Relief Work*, which, among other wise criticisms, says: "It is slightly paradoxical to insist on efficiency and system in relief work, while demanding that our relations with the poor be those of personal and informal friendship. . . . No friendship can thrive if subjected to the exactions of efficiency and system. . . . If the demands are inconsistent, let us err on the side of love." There is a sweet little true-false ghost story, *The House of a Dream*, and some other purely literary features. Says the editor: "To draw men by the capable, intelligent expression of Catholic truth; to make fairness and beauty of style an index of the fairness and beauty within; to show that Catholic truth illumines, fulfils all, and leads man to the supernatural life of Jesus Christ, was the lofty purpose" in the founding of the *Catholic World*. And while we might not be willing to grant all the claims of our Roman editorial brethren, there is no doubt that these fifty years have seen much of an approach to that good time when the lofty ideal of Catholicity shall be thinkable without the fatal stain of sectarian dissension.

OPTIMISM

To look on the bright side of life and its affairs with an enthusiastic belief that everything is all right and for the best is ideal. This is especially true as it applies to those who come into contact with the sick. A physician, above all men, should be an optimist—ready to stimulate hope even though he may not have it himself. Hopefulness in the countenance and optimism in the words and actions of the physician are as sunshine in the sick room; they stimulate hopefulness of recovery in the sick and a courage that often has potent influence for good. Even when recovery is not possible, the *Journal of the American Medical Association* thinks that good, not harm, is done. They make life worth living while it lasts. The psychic influence is always felt so long as consciousness remains. Paget, speaking of hypochondriacs, says, "Your chances of doing good will depend mainly on the skill with which you can influence the patient's mind; for of the components of his case the mental condition is the worst."

PEARLS MADE BY TICKLING

It was Dr. Mikimoto, a well-known and wealthy Japanese scientist, who discovered how the pearl-oyster could be made to work for man and produce the much-prized stones at his will. The "farm" where these precious stones are produced has a water area of some fifty square nautical miles, varying in depth from five to fifteen fathoms. Small pieces of stone are placed where the larvae of the oysters have been found to be most abundant. Soon small oyster spat are found attached to them. These are then taken up and removed to special beds, where they lie till their third year. Now an oyster will not produce a pearl unless it is irritated inside the shell by some foreign substance. So the oysters are often taken out of the water, and a surgical operation is performed on each one of them which consists in introducing a foreign substance. By the end of three to five years the animal has covered the inserted nucleus with many layers of nacre, or in other words has produced a pearl.—*The Christian Herald.*

LINCOLN AND THE SALOON

An old soldier at a campfire reunion said: "I was a private in one of the western regiments that arrived first in Washington after the call for 75,000. We were given leave to see the town. My comrade and I were just about to go into the door of a saloon, when a hand was laid upon my arm; and, looking up, there was President Lincoln from his great height above, a mere lad, regarding me with those kindly eyes and a pleasant smile. I almost dropped with surprise and bashfulness, but he held out his hand; and as I took it he shook hands in strong, Western fashion and said: 'I don't like to see our uniform going into these places.' That was all he said. He turned immediately and walked away, and we passed on. We would not have gone into that tavern for all the wealth of Washington City."—*Selected.*

Everything becomes possible to those who love. The commands of the Lord are no longer grievous, for the soul that loves is gifted by that love with fresh energies; it discovers in itself unsuspected possibilities, and is supplied with ever-flowing currents of new vigor. We shall be enabled to do so much if only we love. We live by loving, and the more we love the more we live; and therefore, when life feels dull and the spirits are low, turn and love God, love your neighbor, and you will be healed of your wound. Love Christ, the dear Master; look at His face, listen to His words, and love will waken, and you will do all things through Christ who strengtheneth you.—*Henry Scott Holland.*

God is not found in multiplicity, but in simplicity of thoughts and words. If one word suffice for your prayer, keep to that word, and to whatever short sentence will unite your heart with God.—*Margaret Mary Hallahan.*

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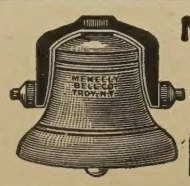

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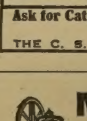

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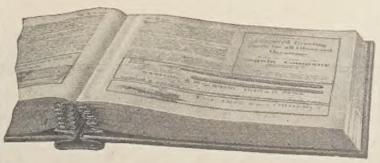

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